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Mr. L. E. Higgins

With the compliments
and best wishes of the Editor
in appreciation of our pleasant
good fellowship during many
years

Sincerely Yours

Hubert H. Lamb

Lynnfield Centre, Mass.

Nov. 24, 1904.

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JOSHUA DAVIDSON



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*Yours truly
Jesse H. Jones.*

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JOSHUA DAVIDSON CHRISTIAN

THE STORY OF THE LIFE OF ONE
WHO, IN THE NINETEENTH CEN-
TURY, WAS "LIKE UNTO CHRIST;"
AS TOLD BY HIS BODY-SERVANT

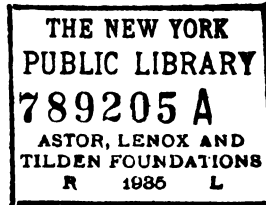
A PARABLE BY
JESSE H. JONES
EDITED BY HALAH H. LOUD



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ROY V. B.
JUN 19
1935

TO THE MEMORY OF
JESSE HENRY JONES,

MINISTER OF THE GOSPEL, SOLDIER,

AUTHOR, REFORMER,

One who loved God with all his heart, sought
earnestly to promote the well-being
of his fellow men, and to
an unusual degree

"kept himself unspotted from the world,"

This book is gratefully

DEDICATED

BY HIS FRIENDS

WOR 20 JUN 34

EDITOR'S PREFACE

IN the fall of 1897, just as Mr. Jones was moving from North Abington to Halifax, he read me the opening chapters of a work he had had in mind for twenty-five years. As it was his purpose to make it a complete statement of his teachings, and as I was interested in the beauty of those chapters, I urged him to complete the task.

During the next six years I kept exhorting him to finish Joshua Davidson. From time to time he sent me parts of the manuscript, and I made some suggestions. In July, 1903, he had the writing done, and at his request we had four conferences of several days each, and went over the whole matter. All the while it was my purpose to cut nothing but words.

When the end came, the manuscript was in the hands of the publishers, and when Mrs. Jones asked me to take charge of the work of publishing, I did not expect to do any work on the text; but as a portion of "manuscript A" was missing, and the part had to be supplied from "manuscript B" the duplicate copy, I have endeavored to reduce the copy as much as possible by eliminating words, and cutting out repetitions. No restatements have been made. Many repetitions have been allowed to remain, in order that the doctrine might be presented fully from the several points of view. I am in no way responsible for the views, or the statement of them.

Joshua Davidson is purely a fictitious character, who has been made to utter the teachings to which Mr. Jones devoted his life. At the same time, it may add some interest to know that Joshua Davidson is what Mr. Jones conceived that he himself might have been, but for certain "constitutional defects," to use his own words.

I have endeavored to discharge the work faithfully, regarding it a sacred trust committed to me by one who was my pastor, my teacher and who, during many years, was as true a friend as man can have.

HALAH H. LOUD.

LEAD, SOUTH DAKOTA,
March 27, 1907.

BIOGRAPHICAL SKETCH

OF THE

REVEREND JESSE HENRY JONES

IN 1871 there came to the old town of Abington, Massachusetts, as pastor of the East Congregational church, a minister who during the next generation was to make for himself a place and a name.

He was in the full vigor of mature young manhood, and possessed a physique of rugged proportions, a mind of remarkable activity, and a purpose to serve his fellow men that never lessened in its enthusiasm or intensity.

Perhaps in all those years there was no one in our community who was at once so much ridiculed for much that he said and did, so much admired for his intellectual ability and eloquence, so much respected for the nobility of his ideals and the purity of his personal life; and perhaps it is also true that no one among us really accomplished so much for man as he succeeded in doing, little as he or many another, may have suspected such to be the case.

He saw in a straight line; in simple Saxon terms he told the things he thought and saw; the price an issue or an end might cost had little weight with him; he loved the truth, and sought to know and teach God's ways in the heart of man, and in all man's living one with another. Hence Jesse H. Jones became a pioneer in many reforms, and a seer in many things that pertain to the Kingdom of God on earth.

Jesse Henry Jones, son of Rev. Charles and Alvira Holmes Jones, was born in Bellevilla, Upper Canada, March 29, 1836. His parents were both of New England stock. His father, a cousin of Thoreau's mother, belonged to the Jones family of Williamstown, Mass. His paternal grandmother was a Foote, belonging to the same family as Admiral Foote, Horatio Foote, and

the mother of Henry Ward Beecher. His mother belonged to that branch of the Holmes family who, early in the last century, came from Connecticut and settled in the Mohawk Valley country of New York state.

His father, the Rev. Charles Jones had taken a partial course of study at Williams College and Union College, taught a school at Penn Yan, and studied theology at Union Seminary, and Yale Divinity School. He devoted much of his time to evangelistic labors, and had several successful pastorates. His last years were spent at North Abington, where he is remembered as a very gracious and dignified old gentleman. His occasional sermons were able, earnest, and helpful. Rev. Jesse H. Jones's mother, who died when he was only three years old, is said to have been a tall and very stately woman, of marked excellence of character, and a person of deep, vital piety, as well. Some time later, a new mother came into the home, and she, too, was a woman of rare personal charms, and great dignity of mien, and she devoted herself to her family with great fidelity and affection. Such were the home influences under which the author of this work was reared.

At a very early age, Henry, as he was known in the family, evinced a marked interest in books. At eleven years of age he read with delight the complete works of Charles G. Finney, and united with the church when he was twelve. He often said in later life that at that time his theological ideas were well set. At fourteen, he entered Falley's Seminary, at Fulton, N. Y., and it is remembered that while there he wrote a composition on the "Giving of the Law at Mount Sinai," which had such marked excellence that it was charged that he had been guilty of plagiarism; the charge, however, was not made to him personally, and it was not until 1902, that he ever heard about it. He was in this school about two years.

In 1853 he entered Hamilton College as a sophomore; at the close of this year his father went West, and desiring Henry to come under the influence of Mark Hopkins, sent him for junior year to Williams College, where he was in the class with James A. Garfield. This year was a hard one for him, as his finances were very low, and he was subjected to some hardships, such as boarding himself, etc. This was humiliating to his pride, but his strong sense of independence enabled him to maintain a manly carriage. The next year his father became pastor at Cambridge, Mass., and

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CLARA DODGE JONES

at the age of nineteen, he entered the senior class at Harvard College with some conditions. He at once took a leading position in the college, and graduated tenth in his class. His commencement theme was a poem "Youth" from Cole's picture "Voyage of Life."

For two years now he was at home in New York state, working on the farm and regaining his health which had been considerably broken. In 1859 he entered Andover Theological Seminary. These were the days when Professors Park and Phelps were in their prime. As has been said his theological ideas were already well set, and to quote his own words, as to the relations between Professor Park and himself, "It was a theological tilt all the while." To Professor Phelps, however, he ever attributed the greatest respect and gratitude. In April, 1861, before he would have graduated in June, he went to war. He received a commission as Chaplain of the First Massachusetts Regiment of three months men, but soon returned to St. Lawrence County, N. Y., and organized Co. I, 60th N. Y. Infantry, and for two years and four months served as Captain. He was in the battles of Chancellorsville, Gettysburg, Lookout Mountain, Rindgold, Chattanooga, and perhaps some others. September 15, 1862, he married Miss Clara Dodge, of Oswego County, N. Y. At this time the 12th army Corps was transferred from the Army of the Potomac to the Army of the Cumberland, and while the bridal couple were spending two weeks at Baltimore, the Battle of Antietam was fought. Mr. Jones felt very badly that he was not at the battle, while the bride was very glad.

Captain Jones resigned his commission in January, 1864, and went to Williamsburg, N. Y., where he spent a year and a half writing his book, "Know the Truth, A Critique on the Hamiltonian Theory of Limitation, including some Strictures upon the Theories of Rev. Henry L. Mansel and Mr. Herbert Spencer."

In May, 1865, he received a call to the pastorate of the Congregational church at Antwerp, N. Y., a small country church. Here he was pastor for four years. In connection with his work he gave a course of lectures at Watertown, on some reform ideas. While pastor, this church was greatly prospered. At one time over forty united with it. Improvements were made on the property, the church reorganized. Early in 1869, Wendell Phillips came to lecture in Watertown. Mr. Jones attended, and Mr. Phillips invited him to come to Boston "Anniversary Week" (the third week

in May), and speak at Tremont Temple, as the champion of orthodoxy, at the Free Religionists' platform. The invitation was accepted, and an opportunity was also found to supply a Sunday at Natick, which resulted in a call to the pastorate of the church in that place. Vice-president Henry Wilson, a member, was a prime mover in securing this energetic young minister.

Mr. Jones had been ordained at Cambridge in 1861, and was now installed at Natick with a salary of \$2,000 a year. It was during this pastorate that "The Kingdom of Heaven" was written, and the remarkable Thanksgiving Day sermon preached. Mr. Jones's social views did not accord with those of some people. As one expressed it "He plowed too deep, and it hurt, and they wanted a different man." After two years' service he closed his work here and accepted a call to the Congregational church at Rockland, at the same salary. This church had heard previously ninety-four candidates. This pastorate continued from 1871 to 1873. Mr. Jones was very active in social affairs, became a member of the Boston Eight-Hour League at this time, had Dr. Dio Lewis come and lecture on food, and advocated the general use of the cereals. At that time oatmeal was sold by the druggists, instead of the grocers as at present. He also published a pamphlet of over sixty pages, "The Bible Plan for the Abolition of Poverty" (1873). He left this place in June, 1873.

He then began his work at North Abington, supplying the church for some months, and then proposed to the church that he continue to preach and that he would accept what they chose to give him. He was a prime mover in starting the Union store at the North Corner, served as Road Commissioner one year, represented the town in the Legislature in 1876-77, published "Equity, a Journal of Christian Labor Reform," in 1874-75,—a monthly folio. In 1877-78, "The Labor Balance," a small quarterly, was published.

The pastorate at North Abington closed in 1880, and Mr. Jones engaged for one year to work for the Massachusetts Labor Bureau, under Carrol D. Wright. In this work he visited many manufacturing establishments in western Massachusetts, Connecticut, and eastern New York.

Now came the call to Schroon, N. Y., and a fifteen-months' pastorate that was one of the happiest periods the family ever had in their home and pastoral life. In the spring of 1882, Carroll D. Wright sent for Mr. Jones to come to Boston to a hearing at the

Legislature. In his report of the previous year, Mr. Jones had said, "With some exceptions, the Canadian French are the Chinese of the eastern States." Mr. Jones has left this record: "This report was, to human sight, by far the most effective work I ever did. It is not too much to say that what refers to the Canadian French changed the course of life of that people in this country permanently for the better. It disturbed them so deeply that they held a number of public meetings, and passed resolutions vigorously denying the statements. Yet when the hearings were given them they presented another side covered by the phrase, "with some exceptions;" but they did not deny one of these statements, and if they had I was there to have proved every one of them."

While on this visit he went to North Abington, preached at the North church, and was solicited by leading men to become pastor again. The call was accepted to the great disappointment of the people at Schroon, who loved their pastor very much. In March, 1884, Mr. Jones was one of the foremost in establishing the Knights of Labor at North Abington, and continued active in the Order after it had disbanded in his locality. In 1882 he became the editor of the "North Abington Public," which appeared on the last page of the "Rockland Standard." This was continued until 1896. All the while he was active in reform work of whatever name, especially, woman suffrage, temperance, labor. He also strove to teach the right way of life in the family.

The second pastorate at North Abington closed in the spring of 1890. At this time he wrote to the writer of this sketch, "Perhaps in all the land there is not a pulpit open to me." His farewell sermon to an audience which packed the church was from the text: "And they cast him out."

For the next seven years he continued to live in the house next to the church, attended its services when there was no opportunity to supply elsewhere, taught in its Sunday School for a good part of the time, edited the "Public," served on the school board, and prepared several articles for the press. Not a little of his livelihood he made from farming.

From November, 1897, till he fell asleep on April 19, 1904, he was pastor of the Congregational church at Halifax, situated about a dozen miles from North Abington. In many ways these were happy years. He still wrote for the press, prepared the "History of the Holmes Family," served as president of the Wendell Phillips

Association, and gathered together the manuscript for Joshua Davidson. All the while many associations at Rockland and North Abington were kept up, and frequently he was called to deliver an address, minister in some home, or attend the sessions of the Grand Army of the Republic, of which at the last he was senior vice-commander. This institution was "next to the church" in his regards, and his last appearance in public, which was on the day of his death, was to attend a camp-fire at Middleboro. Perhaps the happiest feature in the last years was the recognition he received in the Plymouth County Neighborhood Convention meetings. Here he was regarded as a father, and there was comparatively little opposition to much of his teachings. This was partly because times had changed, and partly because he was less antagonistic in his methods of presentation.

The life work of Mr. Jones was greatly assisted by the gracious woman who shared his service. We often termed her "an ideal minister's wife." Highly intellectual, gifted in public address, sparkling with a wit that never cut and a humor that ever pleased, the sweetness of her presence was always welcome.

Some idea of Mr. Jones's range of thinking will be gathered from the following list of articles which will also be valuable for reference: "The Williams Quarterly," June, 1856, "Lord Byron;" "The New Englander," May, 1859, "The Sepoy Mutiny;" "The University Quarterly," July, 1860, "Mrs. Stowe and Her Critics," Art. 1; July, 1861, Art. II; "The New Englander," April, 1865, "The Foundation of Moral Obligation;" "International Review," July, 1880; "The Labor Problem;" "The Harvard Register," April-July, 1881, "In Opposition to the Metric System;" "Annual Report of the Massachusetts Labor Bureau," 1881, "Report on the Uniform Hours of Labor;" "Were they Miracles," a booklet; "Journal of Science," December, 1882, Saratoga Papers, "Ten Hours;" a seventy-paged article not located, "Sunday Labor;" "Seventeenth Annual Report of the Massachusetts Bureau of Statistics of Labor," A Memorial, "Henry Kemble Oliver;" "Chautauquan," April, 1889, "Sunday Labor;" "The Social Economist," January, 1892, "Money and Currency;" "Homiletical Review," April, 1895, "The Order of Events on the Resurrection Morning;" "Social Economist," October, 1895, "The Greenback Issue is Returning;" "Gunton's Magazine," March, 1897, "How to Obtain the Eight Hour Day" (Articles 1, 3, 4, 5, of the five preceding were quoted in "Public Opinion"

to the extent of half a page); a sermon, "The Eternal Life;" a Minority Report of the School Committee of the Town of Abington, 1895; "A Speech of Wendell Phillips, compiled and commented upon," 1897; a pamphlet, "The Issues of the War for the Union," 1898; a pamphlet, "The Bible Plan for the Abolition of Poverty," second edition, rewritten; "Bibliotheca Sacra," April, 1902, "Jehovah-Jesus-Messiah," printed without the author's name; a pamphlet, "Religion and the Family," September, 1893 (3,000 of these were "Sown" into the Parliament of Religions); "Purity Journal," December, 1901, "The Cure of the Social Evil;" "Scientific Marriage," a fifty-page booklet, October, 1887; a pamphlet, twenty pages, "The Perfect Good in Wedlock;" a pamphlet, "Sweet Sixteen." He also made a revision of the "Shorter Catechism" in 1885. For his own use he made a translation of the four gospels and made a combination of the different narrative into what he called "The Woven Gospel." This type-written copy he bequeathed to the editor of these pages. The work was completed in 1896. In the preface he says: "In doing this I discovered the order of the events of the resurrection morning; that Jesus was crucified on Thursday; that there was but one rejection at Nazareth, and that that was at the time given by Matthew and Mark; and that they also give the right time for the feast at Bethany,—Tuesday evening."

The fairest estimate I ever heard passed on Mr. Jones was made to me personally by the late Prof. John Wesley Churchill of Andover. He and Mr. Jones had been friends for many years, and he said, "I have always regarded Mr. Jones as a man who had a mind of the first order, but he is a man who has done much of his thinking outside of the usual lines of thought." Mr. Jones had the faculty of saying things in a very effective way. The people at Natick have said, "We never had a minister who was quoted as much as Mr. Jones."

He was as natural and simple as a child. There was no guile in his make-up, and this fact together with the other fact that he had little sense of humor, and little power to adapt himself to small conditions, all combined to give many of those traits that obscured the real man, and went a long way to make many antagonists. Then, too, he was a very sensitive man. He was so honest and earnest, that the flings of the press as to the things he said and did, cut him to the quick, and tended to make him a lonely man.

He often said that his life had been a failure. "Certain constitutional traits, make all that I try to do and say, almost completely of none effect." In this, of course he was largely mistaken. He was, however, greatly disappointed. He started in life fully expecting a distinguished career. Rev. Joseph Cook, who was pastor at Rockland before Mr. Jones took up the work, said: "Mr. Jones is the most promising young man of whom I know." But there came a day when a great decision had to be made. Should he preach that portion of the gospel of Christ which people were accustomed to hear, and be the acceptable pastor of the popular church; or should he declare the "whole gospel" as it had been revealed to him, and take the reproach, and the poverty, or whatever might come. The choice was made deliberately, and in all the years that followed, he never faltered. As the man was really known, he won our love and our confidence. Of course, he made mistakes of judgment, and bitter antagonism did not make them seem less faulty, or the less strange. It was his great hope that this story-form might enable him to present his views as a whole, and so win for them a hearing and a place.

His signature, "Faithfully yours," was an earnest index to the character of the man. His place among the pioneer reformers will be recognized, and perhaps his claim to a prophet's forecast of the times, granted. We used to say that he was "Fifty years ahead of his times," and perhaps the saying was true. This book will help decide.

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REVEREND JESSE HENRY JONES
From an early photograph

FOREWORD

THE Christianity of Jesus Christ of Nazareth was a sphere, which he called The Kingdom of God; in which were embodied all the departments of human life, so shapen and proportioned, and composed of persons so quickened, that, as a result, God's will would be done on the earth as it is done in the heavens. Of this sphere Paul knew only a cone; and Protestant Christendom knows Christ and Christianity only as Paul taught them.

This book is an attempt to set forth, in outline at least, the sphere of the Gospel of the Kingdom of God, as Jesus proclaimed it, giving the life, the ideal, the historical unfolding, and the present status of that Kingdom.

This book is the fruit of a life, which for more than a generation has been flooded and overwhelmed by an inward power working as it would; so that the writer has been compelled to know what he had never dreamed, and constrained to write what he was compelled to know.

Time and again that power broke forth into his inmost life, as if a spring should break out in the midst of a desert. Time and again new truth flamed suddenly into his mind, as if a sun had burst into the sky at midnight. Time and again it was as if a great ocean wave, rolling in from behind without premonition, had broken over him and overwhelmed him with knowledge strange and new. Time and again did he seem blown forward in the dark by an irresistible wind, driving him along the pathway of what was evidently truth, but unimagined before. Time and again deep, vital, precious knowledge, beyond price, was suddenly thrust into his mind from unknown sources. Once, after such a sudden influx of knowledge, his life boiled for weeks, as a cauldron crucible of molten metal might boil; though he gave no sign. And all that thus has burst into and flooded his soul has been true and scientific knowledge concerning human life. As a cloud floating high up in the sky lies helpless against the far-darting rays of the sun; so was he helpless against the radiance which for well-nigh forty years

has been thrusting his life through and through with new knowledge concerning the Kingdom of God.

And, with Paul, he "was not disobedient to the heavenly vision;" but, as much as in him lay, he has been faithfully endeavoring during all these years to communicate to everyone whom he could reach the knowledge which had been thus forced upon him.

And now, concerning this yet further endeavor to impart that knowledge, may the Power that overwhelmed him bear witness to his work.

Professor Adolf Harnack of Berlin, Germany, in a course of sixteen lectures, made answer to the question, "What is Christianity?" Over against that work I place this book.

JESSE H. JONES.

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JOSHUA DAVIDSON

JOSHUA DAVIDSON

I.

THE ORIGIN OF JOSHUA DAVIDSON.

His Mother. His Father. They find their Holy Grail.

THERE was living in Hamburg, Europe, in 1818, a young German Jew, named Moses Mordecai. The conditions of his family in that rich, commercial city, were highly favorable; and he had grown to his twenty-fifth year educated and cultivated both in the ancient lore of his own race, and in the best German literature of the time. Especially was he powerfully affected by the writings of Lessing, and his mind developed into a capacity for breadth of view concerning history, philosophy, and human life, which made him almost as isolated in soul as his great race-man of two centuries before, Spinoza: only he never lost his deep heart-hold upon the vital things of the God of his fathers. He was always profoundly religious, and faithful in his life to the Shekinah of God in his heart, while in the light of that Shekinah he pondered on the deepest truths of philosophy. But he never forsook the light, or wavered from walking in it.

There was a tradition, sacredly cherished in his family, that they were descended in a direct line from Mordecai the Jew, who sat at the king's gate in the reign of Ahasuerus, the Persian; and that he was descended from Moses, the giver of the Law; and that it was because Mordecai was so learned in the lore of Israel, and so gifted withal, and so trained and developed thereby to quick, clear sight, wise judgment, and a grave demeanor, as to be invaluable in affairs, that he was set in that high place and kept there, in spite of all that Haman, his enemy, could do. Be this as it may, the family

of Moses Mordecai cherished a high family pride from this tradition; and when they saw the notable abilities of their son unfold they looked with strongest hopes to his future eminence among his people.

The young man was indeed notable, but his bodily presence did not contribute to this impression. He was only five feet four inches high, and spare; but his sinews were like whipcords, and he was lithe, agile, graceful, and suave. His head and hands once noted would never be forgotten. The first was large and dome-like,—a massive head, with forehead high and wide and pale with thought; and his face was long favored, with every line drawn taut and tense. His eyes were most luminous, shining eyes, and his nose took on a finer symmetry of form, as fit to stand companion with such eyes. His mouth was plain and set, immovable firmness dwelling there. His hands were long, slender, and bony, and all the fingers with the thumb were pointed. In high degree they were “psychic hands.”

As he grew into maturity two fates fell on him together, which to the eye of human judgment seemed to blot out at once his personality from the consideration of mankind. These two fates were, that he fell desperately in love with the daughter of a Lutheran minister, a fair and beautiful blonde of purest German strain; and that he became convinced that Jesus of Nazareth was the true Messiah. There is no record of the processes of mind and heart by which he came to this result. Only the fact is known. She was taller than he, looked much taller, was well rounded and shapely, with reddish hair; and she had a wide, deep, mother head, not high, yet curving upward from the brows.

She well responded to his love, and they were each full worthy of the other. For a time they kept concealed the sweet love union of their hearts, met only now and then, and when they met talked over all the strange, new life that each brought to the other,—they who were two such aliens in religion and in race. They knew that were their plighted troth but known, upon the head of each there would descend unmingled wrath and war. And yet it must be known, and was. Before the dread explosion came they pledged in plain, explicit words that they would seek in other lands, if need be in the land of the free, far over the sea, a place of peaceful life, there to found a home in which all the blessings of both the Old and the New Testament should be gathered and shared under one roof.

So when the storm befell in whirlwind fury of blind, human wrath, they forthwith ceased to see each other, bending silently before the gale; which, finding no resistance, after a season ceased to blow. But toward him there came from those of his own house a cold, hard attitude of soul, which quite fulfilled the saying of the Nazarene, "A man's foes shall be they of his own household." Then Moses Mordecai knew that for him among his kin there must ever be a living death in every thought and feeling of the heart. He had received a new life, he had entered into a new age, he had become another being than he once had been. Of all the true and sacred life of Irsael he had not lost one drop. Not anywhere to any Jew was any precept of The Law, which could be practiced in this modern time, more precious than to him. His mind became illuminated to the full with all the far-extended meaning of the great Messiah's saying, "Think not that I came to throw down 'The Law,' or 'The Prophets': I came not to throw down, but to complete." And he lived in a vision of delight as he thought out the way to live a Christian Israelite, his whole activity of life a radiance of that fulfilled Law. Concealed behind the mask of his pale, olive-tinted, intellectual face, he kept himself unto himself, was diligent in all the daily round of life, was bright and sparkling in the ways that were permitted, and quietly bided his time, when a way out should appear.

After a while the way did appear, as manifest as that which was marked by the pillar of cloud and of fire for Israel through the wilderness. One day he saw a full-rigged ship, with all sails set, come bowling along through the foaming brine up into the harbor, flying the American flag. Instantly it came into his heart that that flag was his pillar of cloud and of fire. The ship was a stout, staunch, handsome, Yankee craft, built in the very home at that time of Yankee thrift in shipbuilding, Scituate town, Plymouth County, in the good old Commonwealth of Massachusetts. A Folger of the Folgers of Nantucket Island, and every inch a Folger, captained her; and in the crew there was not a man but was of like hardy, Yankee, sailor stock.

How it was done need not be told, only that the captain's wife was voyaging with him; but a passage for the two under becoming conditions was arranged. And so one dark summer night in 1819 the good ship "Goddard" with these two lovers aboard, who had fled unbeknown to their kin, or anyone else of the city, went out to sea

under full sail, and was far out of sight of land in the morning when their flight became known.

Nothing especially bearing on their fortunes happened during the voyage, and at the full of the moon in August, as the noon of the night was drawing on, the ship passed by the Hook, and like a mighty seabird swept along the great highway of the nations, New York bay, until reaching the lower city it dropped anchor and waited for the day. These two, the man and his dear heart, in tender confidence together sat upon the deck, gazed on the many gleaming lights along the shore, and knew that they had reached their promised land.

At early morning the ship came to her dock; and when the yellow luster of the fervid August day lay wide and strong on all the town, Moses Mordecai went ashore. He found a tidy, wholesome place for her, another for himself, and ere nightfall their feet were planted in their new home land. Within a week he was a clerk; and ere the month was out she was the household helper in the home of Gardner Spring, D.D., the pastor of the famous Brick Presbyterian church of that city. The mistress saw her worth; and she, on her part, set herself with bright and eager mind to learn the new, strange speech of those with whom she dwelt. And so it came about that ere three months were passed she had become as if a kinswoman, her life woven in with the web of their lives, doing her service in the home, and sharing with them in the church-society life. Along with her Moses Mordecai came, and took his place. She joined the church in time; and so did he in heart, but not in form,—his nature could not work that way. But both became a living part of that church home.

On Christmas Day they were married, the Doctor, in his great, strong way, with cheery bonhommie, performing the ceremony; and in modest quarters, among the Christian people with whom they worshiped, they made their happy home-nest. With clear, distinct consciousness they had come to this land to be Americans, and with wise plan to fulfill their purpose they sought for and placed themselves in conditions most favorable to this end. Coming as strangers, seeking without ostentation to be as citizens to the manner born, their coming caused but little remark; and they grew so naturally into their places, that soon they were as if native to the soil. The romance of their lives was known to some; but the strength, dignity, and excellence of their character by natural weight

repressed all gossip concerning them, and they were just welcomed on every hand for what they were.

In their home life they were a sacred pair. The light of God had early shone into the heart of the husband, and made the Law of Moses a shining sun of divine truth. The sacred statutes of that Law concerning the family had been graciously opened to him; and as he grew in maturity, and came to see that Jesus was the true Messiah, he came also to see how those statutes were to be fulfilled in the Messiah's Kingdom, that so God's way in the family should be known, and His Will therein done on the earth with the same earnest devotion and correct conduct as it is done in heaven.

For full three thousand years these sacred truths of God had been cherished as a priceless treasure delivered from parents to children in loving, reverent comments on the statutes in the Law, down through all his family line. Along the way the family had mingled with the Essenes, and thus absorbed their sacred lore. So when the soul of Moses Mordecai came to see that Jesus was the true Messiah, whom all the prophets had foretold, the conjunction of the truths therefrom with those in the Law became a fixed, immutable radiance in his soul, and he walked in noonday light unknown to other men. And all this light to his dear heart he told; and she, white-souled and strong, absorbed it all, and so became a true daughter of Israel, all the more because she was a true disciple of Israel's greatest Son.

The wheeling orb of day went on his yearly round until mid-autumn came, and on the great Atonement day, most solemn day in all of Israel's year, a child was born to them. It was a girl, whose deep but soft black eyes and every feature showed the father's child. And they called her Rebekah, the name of Israel's mother, and therefore most precious to Israel's sacred race.

She was indeed a true love-child, and lived a true love-life with her parents in their hallowed home-nest. A strong, healthy, live child, living an eager, active, vigorous life; yet her love of home was the controlling power over her, and the word of mother or father was law. So there was nothing but joy in her or for her as she grew.

In the autumn of 1830, when Rebekah Mordecai was coming to be ten years old, Rev. Charles G. Finney came to New York city, and began in a church in Vandewater street, and continued

after in a church in Prince street, his remarkable work as a herald of repentance and forgiveness of sins "in His Name." Moses Mordecai and his wife were among the most open-minded, and yet vitally godly people. Hence they were strongly attracted at once to the new preaching. It fed their hearts, it stimulated their minds, it strengthened their purpose to live Christ in their daily walk and conversation. Imbued in a rare degree with the spirit and life of the Old Testament, they were eminently fitted to be receptive to the powerful presentations of truth which Mr. Finney made. He seemed to them an ancient Hebrew prophet come to life in Saxon flesh, and so they became his hearty supporters.

Along with them their daughter Rebekah went to hear the preaching of the mighty man of God; and from his lips the power of the Spirit swept through her soul like "a wind of heaven." Child though she was, every sermon she heard was as clear to her as the noonday sun in a cloudless sky. To every appeal for consecration to the service of Christ her heart responded with a quick and glad devotion. And when she gave in her testimony at the examination for admission to the church, she said that she had always loved Jesus ever since she could remember,—and had tried to live as His disciple. Yet she could see now that she did not realize it before as she did after having heard Mr. Finney preach. Hence she desired with all her heart to be His follower openly by publicly confessing Him before men. She further said that she loved to be in the company of those who loved Jesus, that it was a delight to her to be in the prayer-meeting, and listen to all the exercises there. So at this tender age Rebekah Mordecai was received into the church, and numbered with the people of God in open covenant.

In the same year, 1820, when Rebekah Mordecai was born in New York city, there moved into the village of Rome, Oneida County, N. Y., a young family named Davidson. The father was surnamed Samuel, a family name. He was so bright a lawyer, profound a reasoner, so serious and dignified a man, that he was soon elevated to the bench in that new country, and became known as Judge Davidson in all the region round. He was from eastern Massachusetts; but his family came originally from England. The mother's name was Achsah Foote, of the Footes of Gill in that State. They had two sons, the elder of whom was four years old. The parents joined the Presbyterian church of the village, and were staunch, earnest supporters of it in every way; and the children

were brought up strictly, both in religion and in morals; and were deeply impressed thereby.

Early in January, 1826, Rev. Charles G. Finney came to Rome, at the urgent invitation of the pastor of the church, Rev. Moses Gillet, and began that wonderful work of which he has told in his *Memoirs*. Those who would know the story may read it there in full. We have to do only with the Davidsons. The parents were greatly blessed, being filled with the Spirit, and entering with all their strength into the great work which was wrought during the twenty days that Mr. Finney preached there. Every day there were three meetings,—in the forenoon a prayer-meeting, in the afternoon an inquiry meeting, and in the evening preaching. Mr. Finney says, "I preached every night, I think, for twenty nights in succession, and twice on the Sabbath."

The Davidsons were not only heart and soul in the general work, but they became greatly exercised for their elder son, Joseph. Though but a lad of ten years he was much interested in the meetings; nobody lived in the place who was not. He attended all of them with his parents, and gazed with a serious mind upon the strange, unparalleled scenes which transpired. His parents prayed for him apart in the closet, and with him at the family altar, and his mother took him alone and prayed; but there was no melting of heart, or tear of contrition. And yet there was no sign of hardness of heart; just simply the lad was not reached. After a few days the parents both felt that there was something the matter between them and God, which was the obstacle in the way of their heart's desire. When this was shown to them directly there came upon the father, like the down-pouring of a flood, the conviction that the obstacle was in him, and what it was was made plain to him. The boy was evidently of a large patterned soul, bright, genial, strong, serious even then; and from his birth the father had dedicated him to be a lawyer, like himself, expecting that one day he would attain to a place of eminence among the great lawyers of the land. But now it was shown him that God would have none of this,—that he must give up for that son every ambition of this world, and dedicate him to be a humble minister of the Gospel of the Lord Jesus Christ.

Then came the crisis,—the soul anguish of a great struggle to sacrifice the cherished ideals and purposes of years for his darling, first-born son, which it is not for tongue or pen to portray. But

at length, in his closet alone with God, he wrestled like Jacob, and prevailed like Israel, and received the victory in himself over himself, and the peace of God which passeth all understanding. Next morning, at family prayers he had great freedom of utterance in prayer for God's work then in progress, and especially for his son. When they had arisen from their knees, and the rest had gone out, the father and mother sat down, and the former told the lad briefly all the great conflict through which he had passed, how God had borne it in upon him that he must give up all his cherished plans for him, and that he had done so. He told also how under the same power of the Spirit he had solemnly dedicated him to the Gospel ministry. As the father told this last, and the full measure of the sacrifice he had made broke in upon the boy's mind, he burst forth into weeping and sobbed violently. Then the father with tender earnestness urged the son at once to consecrate himself to God, as a humble, repentant child. Having finished his appeal, after a moment's pause, the father with the mother and the son knelt there together again in prayer. The father prayed, the mother prayed; and then the lad, piteously sobbing, between his sobs in broken accents said, "O God help me to be what father and mother want me to be!" A moment of silence passed, and then and there the destiny of that boy for time and for eternity was sealed, and the course he should pursue in life was settled.

From that day the face of Joseph Davidson was set toward his lifework, and his whole course of conduct was shaped to it. He began the study of Latin at once under his father's charge. Partly at home, and partly at school he prepared for college. And so it came about that in the autumn of 1834 he entered Williams College, and came under the quickening, wholesome, powerful influence of the two Hopkineses, Albert and Mark, men rare and precious, of the highest grade of character, the latter of whom became "Garfield's President," as President-elect Garfield himself so pleasantly said, nearly half a century after.

Amid the mountain scenery that ever makes Williamstown, Mass., a great delight to those who college there, and under the elevating, culturing, Christianizing power of those two men, Joseph Davidson grew in stature and character, and advanced in learning and all that makes one good. The last year of his college course he took with the justly celebrated President Nott at Union College, and graduated in 1838 among the foremost in his class, and one

of the most highly esteemed by his instructors. In the autumn he went directly to Union Theological Seminary, in New York city, for his three years' course, and soon became attracted to the Brick Church with its powerful pastor, probably at that time the largest patterned man and most effective preacher in the city.

I fancy what he was then, in the beauty of his young manhood, from what he was when he came to be our pastor, just as he was coming to the meridian of life. He was above medium height, round-limbed, muscular and strong, a true athlete, with not an ounce of flesh to spare. He had a clear complexion, a fine bloom on his cheek, a strong blue eye, and light brown hair with a little sandy tint. His nose was wide at the root, as firmly set for righteousness, and long, and finely carved, with hue like roseate alabaster; and with this the contour of his spare and smoothly shaven jaw and all his face agreed. His brow was sloping, his eyebrows beetling over his eyes like crags. He was a man strong and clear to think God's truth, and steadfast to maintain it. A luminous mind he had, and full of imagery from nature drawn. Something of the old Hebrew prophets' light shone in his soul, and flashed irradiant in his sermons; so that in page after page, as his voice poured forth the words, nature seemed but the garmenture of God, who walked abroad in glory and majesty through all his works.

Even in his youth there was a serious turn and sober style about him, an absence of all light and frivolous ways, which presaged the man of gravity and earnest power among his fellow men. He was cheerful, hopeful, facing forward, looking upward, pressing onward, with a strong hand extended to help every reform in such a manner as became a true herald of the great Messiah-King. The root and pith of all the large, well-patterned man that he became, and the fervid earnestness of a young man with high and holy purposes were in him manifestly as he gave himself to study all the round of sacred lore.

One most notable condition of the early times had affected him to his life's depths. There was abroad in all the air a spirit of reform, which made an ozone in the moral atmosphere, the like of which there is no record of in history besides. The temperance reform was well under way. The year he entered college was the one in which Gerrit Smith, that mighty magnate of central New York, signed the total abstinence pledge. Eight years before, Rev. Lyman Beecher had preached in Connecticut, and after-

wards had published his six wonderful sermons on intemperance. Six years before, Rev. Dr. Hewitt had converted Williamstown, Mass., in one Sabbath day from rumselling to total abstinence, by two sermons of such overwhelming power that the next morning every business man in town poured his liquors into the street, and the open traffic ceased from that day. Temperance lecturers were traveling about the land, teaching and exhorting the people, and the total abstinence pledge was being signed by multitudes.

A similar reform spirit was flaming throughout the North against slavery. In the last of the year before, December 4, 1833, that convention had been held in Philadelphia, Pa., at which the American Anti-slavery Society had been formed, concerning which John G. Whittier, who was a member, said, that the affixing his signature to the constitution adopted there, he considered the most honorable act of his life. Over that convention Rev. Beriah Green presided, who was at the head of the Oneida Institute at Whitesboro, only ten miles from Rome, at which Joseph Davidson partly prepared for college. Mr. Green was doubtless the most torchlike soul in that region. The spirit of reform, both of temperance and of anti-slavery, was like flame in the air; and all that flame was the very breath of life to Joseph Davidson, that spirit he breathed to the full. Next year, on October 21, 1835, was held in Utica that convention at which Lewis Tappan, Alvah Stewart, Gerrit Smith, and many like them were present; and which, being driven out of that city by a mob of proslavery citizens, was invited by Mr. Smith to his home in Peterboro, and warmly welcomed there. Joseph Davidson had walked over from Williamstown to Troy, and by rail and packet had reached the place in time for the opening; and so had gone to Peterboro with the rest. Such was he in his young manhood; and such was the class of men with whom he companied, so far as he could, youth though he was; from them he took his cue, and along the lines which they and such as they laid down he worked in reform while that age continued, until the outbreak of the War of the Rebellion, and the destruction of slavery changed the face of the nation, and that age passed clean away. We go now with him to Union Theological Seminary in New York city, where he was to prepare for the Gospel ministry.

There, as I have already said, he was soon attracted by the powerful preaching of Rev. Gardner Spring, D. D., to attend upon his ministrations, and so became a member of his congregation.

As Joseph Davidson became familiar in the congregation, it came about after a time that one evening he chanced to meet Rebekah Mordecai. A more striking contrast would seldom be seen. He, as I have already told, was rather tall, of athletic form, and a ruddy, blue-eyed blond. She was a petite body, but beautiful in high degree, having a large and noble head, curved over the crown, full forward above the eyes, and full behind, set on a round, strong, graceful neck. Her hair was thick, brown-black, and wavy. And she had saucer eyes, just a wee bit saucy, too, soft, brown and shining, luminous as lamps, well fitted to match the coy and cunning dimples in her chin and cheeks,—cheeks of a nut-brown maid, which deepest-tinted roses reddened all the while.

She was a Jewess; and yet she was much more than a Jewess. She was a Gentile Christian also. She knew her father's blood; she knew her mother's blood; she knew the truth of Jesus; and she knew history. So, as a mere Gentile could not be, she was a Christian. She was her father's child, and warranted his course of life. She was a Jewess-Gentile-Christian.

When she and Joseph Davidson met they were shy and reserved for a time: but Mr. Finney having been spoken of between them, an instant sympathy was awakened. Besides they were mentally so well allied, and as they became acquainted each found the other in their sober earnestness so pleasing to their minds, that it was but a little while before love, sly lurking in their eyes, leaped forth from thence into their hearts, which, ere they knew it, they had lost; and such a sweet and urgent longing fell on them to find their hearts each in the other one, that so their destiny for life was set.

While passing through his senior year Joseph Davidson came into touch with a small, New School Presbyterian church up in the Genesee Valley, in the village of Wheatland, about twelve miles south of Rochester, N. Y.; and as soon as he had finished his studies he hastened there to begin his work. At that time the Genesee wheat was the best in the market, and the flour from it was of the highest grade. There was a fine mill-privilege at Wheatland, on which a gristmill had been placed; and this, and the stores to meet the farmers' needs, were the reasons for the village's existence. It was a stirring, thriving village for those days, and all the region was growing and improving into a land of finest farms, ere yet the first generation of pioneer settlers had passed away. Here, in the village church, Joseph Davidson ministered to his flock; and when

he was well settled, in the late autumn, he sought his bride to found his home. Now because of the dreadful toil of the long stage journey, and the exceeding ease and comfort of the water-way, he planned to finish the trip before winter came and froze the canal. Hence it happened that they traveled by steamer up the Hudson, by railroad to Utica, and by packet boat on the Erie Canal to Rochester, and by stage to Wheatland; and so, on an Indian summer day in November, 1841, they reached their journey's end, and were met and greeted by their people, and welcomed into the small frame house in which they were to make their home.

Next summer, one day, Joseph Davidson received a letter from a minister in Rochester, who knew how both he and his wife had been touched by the mighty, flaming soul of Rev. Charles G. Finney; and the letter said, "Brother Finney is here, and has been persuaded to stay and hold a series of meetings. Come down and share in them, and bring Mrs. Davidson. We will provide for you."

Charles G. Finney was the gray-eyed Elijah of the English-speaking peoples. Tall, spare, square-shouldered, erect,—a bony frame with just enough muscle to be a live, sinewy, enduring man, of pale complexion, without color, having a high, wide forehead, bald to the doming crown; his jaw strong, his chin firm, his mouth large and mobile, his cheek-bones high and covered with strong muscles, his nose Saxon, his shaggy eyebrows overhanging his eyes like a frown; yet all the fire of life concentrated in the awful gray eyes, which gleamed from underneath those brows; awful eyes, whose glances sweeping swift, like swords of flame, clove through the souls of men, sometimes arousing rage, but oftener subduing them to Christ in sweet submission at the cross. Such was this man, a giant prophet, mightiest messenger in his time of God's abounding grace to sinful man; clearest, farthest-reaching voice, Elijah-like, summoning men to choose this day to repent of sin, return to God for pardon and accept of Christ as their Saviour. He was in his perfect prime in that year of grace, 1842, when friends in Rochester by loving, heart-cry urgency constrained him, who had wrought such a mighty work there twelve years before, to stay and preach again.

Joseph Davidson and his wife accepted the invitation, made hasty preparation, and went down to the city. They went on the day when Mr. Finney began in the evening his series of sermons to the lawyers of the city,—a series probably without a parallel in

the history of sermons, and which certainly surpassed any other series of public addresses of any kind ever given in this country, with the possible exception of those given by Mr. Lincoln in his debates with Mr. Douglass in Illinois, sixteen years later. The manner in which he was induced to give the series is of deep interest.

* There was living in Rochester at that time, and had been for about a score of years, a lawyer who had become a leader of the bar there, and who was afterwards made a judge of the Court of Appeals in the State. During the former series of meetings by Mr. Finney, held in 1830, the wife of the lawyer had been converted; but all the while the husband had been out of town on business, and so came not under the blessed influences. For twelve long years that wife had hungered and thirsted and prayed for the conversion of her husband. And now, when Mr. Finney had been persuaded to hold there another like series, the willing mind of that husband was shown in the eager earnestness with which he worked to secure the sermons which came. Hardly had the meetings began when he called upon Mr. Finney, and urged him to preach a series of sermons especially to lawyers, and this particularly because he had himself been a lawyer, and knew the lawyer mind so well. To this Mr. Finney consented, provided the lawyers as a body would sign a request for him to do so, and would sit together in the church during the whole series. At once his caller drew up the request and pledge, signed them himself, and then personally circulated the paper until he had secured the name of nearly or quite every lawyer in the city,—about two hundred in all. At once the series was announced, and from that first evening they all came and sat together in the body of the house, the leader himself sitting always in one place in the end of a pew next to the aisle, well up toward the front,—a prominent place. So with that body of men before him, and the church packed to the doors, Mr. Finney began that ever memorable series of sermons with the earnest question, “Do we know anything?” Then with searching analysis he laid bare the very fountains of knowledge in man, showed the sources of moral truth, the nature of obligation, the reality of guilt, and what must needs be due for sin. A lawyer himself formerly, he knew the lawyer mind through and through. Night after night the church was packed, the pulpit stairs were filled, and every

* Mr. Finney, in his own study in Oberlin, told the writer this whole incident.

place where one could sit, while he moved along in his great argument. Not a scrap of writing remains to tell the story, except his own brief reminiscences written after a generation had passed. But the Titanic power he exerted there was never equaled in this land. And when the argument came to its culmination, and the Holy Spirit drew the net home, as the growing soul-power came to its climax, this is what happened.

The house was packed, if possible, even more than before. The lawyers were all there in a body as they had been: but he who had led them all, he was not in his accustomed seat. Was he offended at the word preached, and had he purposely absented himself? No! the answer came before the sermon began; for look! there he is, away up in the gallery, pressing through the crowd, which cram even the aisles, to a place in the very front. Evidently something had belated him; and, unable to get through the throng into the body of the house, he had crowded where he could up into the front of the gallery.

The sermon was a presentation of Christ, the Saviour of sinners, as the absolute need of every man, to save him from sin and guilt, and the righteous wrath of God. The presentation was as clear as a mighty heart and mind, bathed in the blood of the cross could make it. As the stream of searching truth rolled forth from those fire-anointed lips, suddenly it was seen that the man had disappeared. Why had he gone? Was he utterly offended now, as the truth so closely shut him in? What an answer beyond possible expectation came. In a very little while Mr. Finney felt someone pulling at his coat-skirts; and turning, there stood the man on the pulpit stairs. Working his way through the crowd from the front of the gallery, he had gone out of the church, come around into the vestry that was behind, entered by the door from it beside the pulpit, and so had reached the place where he stood. As Mr. Finney turned and saw who it was, the man, convulsed with emotion, said to him in a low tone,—

“Mr. Finney I want to kneel right down here in front of the pulpit and have you pray for me; and I want you to invite the rest of the lawyers to join with me.”

Turning at once to the audience who, spellbound under his power, were wondering what the incident they saw could mean, Mr. Finney said,—

“Mr. ——— desires to kneel down here in front of the pulpit

to be prayed for that he may become a Christian; and he desires me to invite all the lawyers who are willing, to come forward and kneel with him there."

As Mr. Finney spoke, the man passed around from the steps of the pulpit to the space in front, and kneeled. Instantly the whole body of the lawyers, as if moved by one common impulse, arose and started toward him. All who could, went out of the pews into the aisles, pressed forward into the open space and kneeled; a portion who could not do this climbed right over the tops of the pews forward into that space and kneeled; while the rest who could not find room there at all kneeled in the pews. And then, as this great company thus knelt together, that mighty, gray-eyed Elijah, man of God, poured out his soul with all his power, as that other Elijah poured out his soul on Carmel, that God would shed upon them then and there the Holy Ghost to bring them all at once to the foot of the cross, repentant suppliants, to seek and receive the full and blessed pardon for all their sins, and the sweet peace of God's forgiving mercy. What innumerable choirs of angels must have gathered o'er that God-enchanted scene, and hovered near to hear the first breathings of contrition from those who there knelt and wept and prayed. He who knelt first found his Saviour right there before he arose; and of all that kneeling company few if any were left who did not there, or ere the meetings closed receive the heavenly gift of pardoning grace and soul-abiding peace.

The city of Rochester was changed from that night on. The power of God dwelt there. The city took on a new tone. It lived on a higher level. Its standard of morals was raised. It came into a better character; and the good effects of that work remained wide and deep for a generation and more.

II.

"IN FAVOR WITH GOD AND MAN."

The Babe. The Child. The Youth.

WHEN the meetings were over the young pastor and his wife returned to their nest in the hill-country, their souls filled with the heavenly flame of those wonderful days.

But a new event was approaching. On Thanksgiving Day there was born to this Christian pair a son; and when the beloved pastor friend who had invited them down to Rochester, and entertained them there, came up to celebrate with them on the Holy Sabbath day in their church the Christening, as he held the child in his arms, and placed upon its brow the drops of water in the sacred, dedicatory rite of baptism, the given name which the father spoke to him, and which he bestowed upon it was Joshua, that Hebrew name, which, coming through the Greek and Roman tongues to us is Jesus. And so the name of that babe, "Joshua Davidson," when read with the eyes of a discerning mind becomes "Jesus, David's son."

How all the power of the Holy Spirit through that great, gray-eyed prophet had flooded that child during the whole of those meetings, and most of all in that solemn, overwhelming climax,—flooded it all the more because it was yet unborn; and what effects had thus been produced upon it! And what parents were those who gave that child being, who had themselves experienced the work of the same Holy Spirit through that same mighty servant of God in their young and tender years. What an ancestry that son had, with Jew and German and finest strained New England blood coursing in all his veins. Of such an ancestry, and with such a birthmark of New England's mightiest prophet of God woven into the whole fiber and fabric of his life, came this child into the world. What was that child to become,—to do and to endure, who had thus been bred and born?

Of the early life of Joshua Davidson only so much need be told as will show the child, the father of the man he became. He grew steadily in body, strong, healthy, full of energy, always on the go, a spring-steel coil. He never was sick. Ever he was smiling, happy, full of joy and gladness in his going. There were no twists or perversities in him.

He loved his parents, and obeyed from love. They so loved him that he felt their love like sunshine flooding his soul through and through every day. They guided rather than ruled him, shaping the way before him according to the good in him and for him.

Before his first year was ended, and ere he could speak a word, while lying in his cradle, he was heard to be singing the tune North-field, which he had learned before he was born. And as soon as he could speak, his frequent, eager, urgent entreaty was, "Sing

Day: Sing Day:" for by that word, the last one of the hymn which is wont to be sung to Northfield, did he name the tune which he had sung in his cradle before he could speak, and which seemed woven into his life itself. I give the verse, so that the reader may see why the child called it "Day."

"How long, dear Saviour, O how long
Shall this bright hour delay?
Fly swifter round ye wheels of time,
And bring the welcome *day*."

That little word of but three letters, the emphatic word of the verse the last sound left on the ear when the singing of the hymn ends, had naturally stamped itself upon the child's mind, and become the name by which he knew the song.*

His singing this song in his cradle, before he could speak a word, was a great wonderment to his parents and all who knew of it; and no one could imagine how it could be, though the fact of his singing could not be doubted. But after a time the explanation came out clear, when it was remembered that the father's parents had visited the happy married pair at Wheatland in the spring after they went there; and that they had sung the song there with earnestness, so that it had deeply impressed the mother, and she had learned it by heart, and was wont to sing it afterwards, especially the last verse, as her cheer song with which she poured forth her glad some feelings as she went about her daily work.

During his third year it came to be Joshua Davidson's great pleasure to hear his mother read aloud, he sitting in his little chair at her feet, and giving close attention, wholly absorbed in what he was hearing. His favorite was, "Paradise and the Peri," from Moore's "Lalla Rookh." Soon after he became three years old he was observed one day sitting in his little chair, with the book containing the poem open in his hand, and he apparently reading aloud. He went down the left-hand page until at the bottom he came to the last word, then looked up to the top of the right-hand page, just as though he were reading, and kept right on down that page to the last word again, then turned over and continued doing the same until he had finished the poem; unconscious that anyone was observing him. Now as he did not know a letter, what he

* An actual incident.

was doing was so unexampled, and seemed so incredible, that his parents waited and watched to see if it would occur again. And it was not long before it did occur again; and there could not be any doubt about the matter at all. So thirsty was the boy's mind, so keen had been his attention to the reading, and so retentive was his memory, all far beyond his years, that not only had he learned every word of the poem by heart, as he listened to his mother's reading; but so intently had he gazed upon her movements, as she read, that he had learned the location of the words and lines at the top and bottom of each page accurately, and so had done as naturally as breathing, what I have described. Moreover he gave the very intonations and modulations of voice which he had heard in the reading, so that he now might almost call him a little human graphophone, though at that time such an instrument was beyond the dream of man.

After this discovery of his gifts, of course he was set at once to learning his letters; and they being learned he was given the first verses of the Gospel of John for his reading primer. Easily and quickly he learned to read, whereupon his mother carefully instructed and trained him in that art; and so well did he progress that by the time he was four, not only did he read with a finished and complete style, but he never met in any school a teacher who could instruct or improve him.

On the day he became four years old his father gave him a Bible; and from that time he read regularly with the family, as they read around at family prayers. Soon he acquired such readiness as never to hesitate at the hardest words; but he gave off the long Hebrew proper names as fluently as if they had been born in his mouth, as in a sense indeed they had.

At eight years of age his father began preparing him for college by setting him to learn the Latin grammar, which he mastered before he was ten, and was well along in the Latin reader. Then he began learning Greek, from time to time also going to the common schools of the period. In the winter after he was eleven he took down Finney's "Moral Government" from his father's bookshelves and read it eagerly, and with high relish and complete understanding, as other boys were wont to read "Robinson Crusoe," or such books; and that Crusoe he read also with the same avidity, and Scott's "Lady of the Lake." Often in the reading he would be so absorbed as not to hear the call to a meal though in the same

room, until it was addressed to him directly, and the spell in which he was plunged had been broken.

He was also learning the deeper and far more important things of right morals. His father, Rev. Joseph Davidson, as I have recorded before, was a strong anti-slavery man, ever active in efforts to free the slave, and abolish slavery. He knew that Jesus Christ was against slavery and that His very mission as the Messiah was to "let the oppressed go free, and that ye break every yoke." He knew that the system of slavery was the great, national crime of the land,—was the blot and blight and shame of that people, who called themselves above all other nations a Christian nation, above all other peoples the free people of the globe. He saw that in so far as the Church was silent about slavery she was unfaithful to her Master; while in so far as she defended it she was a traitor to him. So he was strenuously faithful to the Master for the slave before all men. As one instance he opened his church building to Frederick Douglass, Stephen S. Foster and Abby Kelley, for an abolitionist meeting, as they were touring through New York State in behalf of the slave. So too he voted for James G. Birney in 1844, thus acting according to a song of the period,—

"Come let us vote for James G. Birney,
Who sells not flesh nor blood for money.
Sinner man why don't you repent;
For the judgment is rolling around?"

But while Rev. Joseph Davidson was faithful to the Great Master, our Lord Jesus Christ, concerning the slave, he was equally faithful to Him concerning the Church, and clung to it because it was the Master's Church, and, upon the whole, was ever "the Church of the living God, the pillar and stay of the truth," however great might be its dereliction from duty in applications of that truth to man. Hence in the anti-slavery cause he companied with such men as Alvan Stewart, the Tappan brothers, Rev. Wm. Goodell, and those of like mind. Thus he was wholly faithful to God in the things which pertain to God, and equally faithful both to God and men in the things which pertain to men; thereby completely fulfilling every righteousness in the whole round of human duty. Hence it was that, amid all the other influences of his childhood and youth, both those at home and those without, the boy Joshua

grew up in one of the very nerve centers of the anti-slavery movement, and received the full impress of all its overturning energies.

As one instance, when he was about four years old, there came into his hands a tract, having in the center of the title-page a rude woodcut of a negro slave chained to a post, kneeling with hands clasped on his breast, and eyes uplifted to heaven in prayer; and the words of the prayer were set over as the title of the tract,—“AM I NOT A MAN AND A BROTHER?” From that day the boy was an abolitionist by conviction.

As showing in another way what manner of mind was in the lad during this early period of life I relate these two anecdotes.

In the summer after he came nine years of age he was standing with his father on a height one day, overlooking Lake Ontario, when he asked:

“Can God put all the water of Lake Ontario into a nut-shell?”

And the father answered, “No, my son, he cannot.”

Then the lad replied, “I thought God was omnipotent, and could do everything.”

“He is omnipotent,” the father answered; “but that does not mean that He can do everything, but only that He can do everything which can be done. There is a nature of things which cannot be changed, and contrary to which nothing can be done. God is all-powerful, for He has all the power there is; but He cannot do anything contrary to the nature of things: for power has nothing to do with changing that nature. God can only do what is according to that nature; and to put all the water of Lake Ontario into a nut-shell would be contrary to that nature,—something that is outside of power. So, although God has all the power there is He cannot do that.”

And with that explanation the lad saw the case clearly and was satisfied.

The other incident happened two years later. It was summer, and the lad was out at play. (He was flying a kite, of which he was very fond.) But at the same time his mind was intently bent on the problem, Can God make right wrong, and wrong right? And as he was gazing at his kite up against the sky, suddenly it flashed into his mind like sheet-lightning across the sky, The principles of right and wrong are outside of God.

Afterwards, when he told his father of his thought, the father answered, “Your thought is right, my son, but your manner of ex-

pressing it is imperfect. God is everywhere, and nothing can be outside of Him. The truth is, that the principles of right and wrong are elemental in the very substance of God's vital being, they are essential in the life itself by which He is alive as the living God, and they are unchangeable in Him as His being is unchangeable. They constitute His nature, upon which His will has no bearing. They are outside the scope of His will, which, therefore, cannot change them. So, if you should say, The principles of right and wrong are outside the scope of God's will, and He cannot change them, but is bound by them just as much as His creatures are, you would express your thought accurately."

"Oh, yes," exclaimed the lad, "I see that. They are in his self, but not in the control of his will. Yes, I see. That is the right way to say it."

When Joshua Davidson came to be twelve years old he went to his mother's parents for a long visit, in order that his grandfather might teach him as a "son of the Law," the sacred lore of Israel. And he taught him that he, in whose veins the blood of Israel and Gentile ran in a mingled stream, ought to be all the more a "son of the Law," because he was a Christian; and all the more a Christian because he was a "son of the Law." The grandfather showed him that Jesus the Messiah was an Israelite indeed, in whom was no guile, that He came to complete the Law, not to destroy it, tear it down, throw it away; as all Christendom teaches. He taught him how the Law of Moses, "fulfilled" as Jesus said, and the whole lore of Israel, should be combined with the whole lore of the English-speaking race in himself, in short that he should be a Gentile and Israelite Christian combined, and that only as he was both, could he be a complete Christian. The soul of the lad responded to the instructions, which, with grave earnestness, his grandfather imparted to him. And thus he, who had already with eager avidity quaffed the teachings of the English-speaking race's mightiest theologian, now quaffed with equal avidity the meaning of the fulfilled Law of Israel's greatest lawgiver. Thus, into his inmost life flowed the word of God through the nation of Israel, and the word of God through the English-speaking race; and thereby was he inwardly prepared, in part, for the fuller measure of that word which was afterwards to be given him, and to unfold through him. Moreover, also, the precious wisdom gathered and hoarded in honeyed treasure by the Essenes the grandfather taught from time

to time to the listening lad, who received it all with reverent spirit and attentive ear: for "The Book of the Praise of Wisdom" he had learned by heart already, and knew it to be the fine gold of wisdom. So now, when he came to be a "son of the Law," and afterwards, as he increased in years, the grandfather instructed him in every phase of the "Wisdom" of which that "Book" treats, and every other phase which the gathered stores of the added ages since had made known. So was he well instructed in the ways of God; so did he acquire "discernment," and learn to know "every good path."

In his outward, youthful life there is only this to be noted. He was ever faithfully religious in his conduct, attending the meetings of the church almost as regularly as his father. Soon after his return from his visit to his grandparents, he joined the church of which his father was pastor. He fitted for college at home and in academies where his parents resided, entered college a year in advance, and graduated in the summer of 1862, that dark and dreadful second year of the War of the Rebellion. Immediately he began service as a nurse in the hospitals of the Union armies, and so continued till the war ended and the soldiers went home.

Then he went home also, and took up his studies again, in the autumn entering a theological seminary. After three years spent in the studies in different institutions he went abroad, his mother's father providing the means. He traveled in Europe, especially Greece: but his chief attention was bent upon the Holy Land, Israel's God-given domain, which he studied as in part his own fatherland. Here he sought to realize, and in imagination re-live as far as possible, the life which Jesus of Nazareth lived when He walked the earth in human flesh.

It was during this absence that the father came to be pastor of our church. When the son returned he came to his father's house, and lived a comparatively retired life, preparing, as was afterwards known, to enter upon his great mission, the sense of which had already unfolded within him. In pursuing his course he had the entire support and co-operation of both his parents: for they knew to the depths of their hearts how God had prepared him, and how surely he had a true, divine mission. From the day of his coming into our community his presence arrested attention and provoked questionings; but the complete reticence of his parents, and his own gravity and weight of character repressed all utterance

of the same to them. So Joshua Davidson became the wonder and mystery of our village.

As a son of Israel, though a son also of the Saxon, he kept Israel's law of the Rabbi, and waited till he was of the full age of thirty years. Then on his birthday, the very day when he could lawfully enter upon the duties of a Rabbi, he began his divinely appointed career,—the delivery of the Message of the Gospel in its fullness, which since Jesus left the earth, had never before been done. In what follows I will give some account of his career and work.

III.

JOSHUA DAVIDSON BEGINS HIS CAREER.

The Thanksgiving Day Sermon. The Effect on the People. The Sermon on the Eternal Life.

THANKSGIVING Day, 1872 was a day never to be forgotten in my life. It was like a new birthday to me. On the Sabbath before, when the Governor's Thanksgiving Proclamation was read, after the reading was finished, and our pastor in his earnest way, with deep and solemn tones had pronounced the venerable, precious, sacred words,—

“GOD SAVE THE COMMONWEALTH OF MASSACHUSETTS,”

he paused, and an indescribable look came over his face, as he said, “Divine service will be held next Thursday morning at eleven o'clock, and my son Joshua will preach the sermon.”

As he spoke these last words there was a visible and audible stir, and every soul in the house felt a quick sense that something new and strange and wonderful was about to take place.

Thanksgiving Day came, and the people streamed from every whither toward the church; an event the like of which the oldest of the people had never seen on Thanksgiving Day before. The father took all the introductory exercises.

When the singing of the second hymn was finished, the congregation turned from facing toward the choir and took their seats; then there fell a great hush, and the eyes of all were riveted upon him, as Joshua Davidson rose and came to the desk.

He was tall and massive, sinewy, well-rounded and shapely,

having manifestly the spring and power of an athlete in highest form. His shoulders were square and wide, his chest was deep, his body long, his limbs full sized and of most excellent mold. His hands were large, the palms were thick and wide, the outer edges curved in; and all the fingers with the thumbs were long and tapering and pointed. His neck was like a pillar, large and full, and bore erect and firm his massive head, with forehead high and wide and prominent above, yet widening backward to the ears, the crown an upward curve, then falling slowly off behind, making the whole thus deep from front to rear, to give the lion's kingly strength within a royal human form, that all might see the highest master there. The hair was thick and fine and wavy, rising in a crest along the crown, and falling in rolling masses to his shoulders. In color it was neither red nor brown nor black; but a blending of all three in that rich, dark, wine color, which men call auburn. His beard and mustache were lighter hued, a reddish brown, a tawny color like a lion's mane; the beard crisp and curly, neatly trimmed in oval form; the mustache fine and close, and flowing back into the beard. His full, strong lips were deep, carnation red, and curved in highest beauty like a girl's. His nose was thick and long and wide, the nostrils full, the bridge a little curved, as faintly to suggest the Jewish race. His eyes were large, set full and wide; the lids and brows were rounded like a dove's, giving a look of clear intelligence, of gentle, stainless truth, and lifelong faithfulness. The iris filled to full the rounding lids, its hue a deep, soft, velvety brown-black; and as he gazed his eyes were luminous, they shone with light; and when he was aroused they reddened through the black, as if a lion had looked out through the eyes of a seal. The eyebrows were dark and arched, a space between, and heavy. The bloom of his face was as when perfect health in ruby blood shows ruddy through a brown-white skin. Thus stood he there a moment ere he spoke, and as he stood was photographed upon the memory forever.

"My first text is in Daniel vii, 22. 'And the kingdom and the dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' My second text is in Matthew iv, 17. 'From that time Jesus began to herald and say, To the right about in your mind: for the kingdom of the heavens is near.'

“Jesus Christ of Nazareth, Son of man, and Son of God, was the most extraordinary personage who has ever appeared on the earth. ‘In Him dwelt all the fulness of the Godhead bodily.’ When the lips of Jesus opened the word of God was spoken. Hence it was God who said ‘The kingdom of the heavens is near.’

“Now ‘the kingdom and the dominion, and the greatness of the kingdom under the whole heavens,’ which Daniel foretold, and ‘the kingdom of the heavens’ which Jesus proclaimed were one and the same kingdom. That kingdom was near then; it was right at hand. The Son of God, speaking the very word of God, right out of the Life which he had with the Living Father before the world was, declared it to be so. Yet eighteen centuries and a half have passed since those words were spoken, and still we are constrained to ask, Where is that Kingdom now?

“Speaking soberly and aiming to present the literal, historic truth in all simplicity and sincerity, I announce as the answer, that our own beloved nation, The United States of America, is the very Kingdom which the prophet foretold, and which Jesus proclaimed as He went about heralding in Galilee. Strange as this announcement may sound, and contrary to all you have been taught, or have been wont to think, yet I assure you that the reasons for it are wholly Biblical, are drawn right from the teachings of Jesus Himself, and seem to me overwhelming; and those reasons I now present in outline before you.

“Naturally our first work is an historic survey; and I begin with David, the founder of the Kingdom, and of the royal line whence Jesus sprang.

“The crowning glory of David’s reign was the great prophecy in which the permanence of his house and kingdom was foretold, as follows:—

‘I have made a covenant with my chosen,
I have sworn unto David, my servant,
Thy seed will I establish forever,
And build up thy throne to all generations.’
‘And thy throne and thy kingdom
Shall be established forever before thee:
Thy throne shall be established forever.’

“What was the kingdom of David? It was a theocratic empire, in which the religious and secular parts of human life were both

combined, and the laws of both were equally established as the laws of God; so that the religious and secular life of the nation were both alike ordered and directed by laws which God had given, and which were known as God's 'ways.' These two are embodied together in 'The Law of Jehovah,' which appears in the Pentateuch.

"This twofold 'Law' the Psalmist meant, when he said, 'O how I love thy law; it is my meditation all the day;' and again, when he said, 'How sweet are thy words unto my taste, yea sweeter than honey to my mouth;' and he meant the secular equally as the religious part of that Law.

"Moreover, this twofold Law was deemed by David and Israel as the foundation of his kingdom; and he, as king, was the Anointed of Jehovah to administer, in Jehovah's stead, the affairs of the kingdom on the basis of that Law. Thus, David's kingdom was a theocratic, constitutional empire, in which the religious and secular parts were co-ordinated together, as right hand and left hand, to make a complete set of ways of conduct for righteousness of life in Israel. And that empire, thus twofold, it was which Jehovah, by the solemn oath cited, had pledged should be established forever, with one of David's seed ever to rule over it.

"Four hundred years and more passed away, during which there never had failed a son of David's line to sit on David's throne, when Isaiah appeared, and sang of 'the Prince of Peace, of the increase of whose government and peace there should be no end; upon the throne of David and upon his kingdom, to order it and to establish it, with judgment and with justice from henceforth even forever.' He also said that 'righteousness was to be the girdle of his loins, and faithfulness the girdle of his reins,' and that 'they were not to hurt nor destroy in all God's holy mountain.' Thus the high characteristics of Jehovah's heavenly throne and government were to be reproduced here on the earth by David's heir in his throne and government. Moreover, as the kingdom of David was a literal, theocratic government on the earth, so was that of the Heir to be, covering the two departments of human life, the secular equally with the religious, just as really as David's did.

"There was one vital difference. David's kingdom was scarred by war and injustice: the Kingdom of the Heir was to be one of righteousness and peace. This was distinctly declared in that note of high advance in the prophecy of Isaiah where he says, 'Of the

increase of his government and peace there shall be no end.' Ever the government was to grow and grow; and ever the peace was to grow with it, until as the same prophet said, 'the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.' This great thought of the Kingdom of David's Heir flooding the whole earth carries us forward to that wonderful, double prophecy concerning that Kingdom given in the second and seventh chapters of Daniel.

"In each of these two great pictorial prophecies there are the same four parts representing the same four kingdoms; the double series presenting The Course of Empire for a vast epoch of time in the ages then unfolding. Each of those four kingdoms was a literal world-empire here on the earth. In both prophecies after the four a fifth came, which took their places. In the first prophecy it was represented by a stone cut out without hands, which smote the image, broke it in pieces, powdered it to dust, and swept it away 'like the chaff of the summer threshing-floors,' so that no trace of it could be found. But the stone 'became a great mountain, and filled the whole earth.' Now comes this question. How could the stone kingdom break in pieces the other world-kingdoms, sweep them away, take their places, and fill the whole earth, unless it was here on the earth where they were, and unless it put its own new administration of all human affairs, not merely the religious but equally the secular, instead of what it swept away, thus establishing a new order of society, a religious-secular world-empire of its own kind, including in its scope the whole of man's activities? Evidently it could not do otherwise; and that world-empire was the Kingdom over which the 'Messiah-Prince' was to reign. Such is the sum total of the teaching of the Old Testament; and now we turn to the New.

"In the fulness of time came Jesus of Nazareth, that very 'Messiah-Prince,' heralding the Gospel of the Kingdom and saying, 'To the right-about in your minds, for the kingdom of the heavens is near.'

"What was the Kingdom which Jesus heralded? That it was the same Kingdom which Jehovah pledged to David, and which Isaiah and Daniel foretold, is universally held in Christendom, whatever differences of interpretation in other matters there may be; and this view is not to be questioned. Then Jesus must have had in mind an administration of human affairs including the whole secular, equally as the whole religious life of man. The Church

eagerly asserts the religious life; but strenuously denies the secular part of the Kingdom. Hence, with all the force I am capable of I must emphasize that secular part which the Church denies.

“What was the Kingdom which Jesus heralded, and where was it to be? These questions Jesus answered explicitly in what is more in the mouth of Christendom than aught else He said,—the prayer which He taught His disciples; and the words from that prayer in which the answer is given are these:—‘Thy kingdom come, thy will be done on the earth as it is done in heaven.’ ‘Thy kingdom come.’ Whose ‘kingdom’? ‘The kingdom of God,’ ‘our Father in heaven,’ to whom the prayer is addressed. What is ‘the kingdom’? Jesus himself tells us plainly. It is the doing God’s will ‘as it is done in heaven.’ Where is the ‘kingdom’? It is ‘on the earth.’ The doing of God’s will ‘on the earth, as it is done in heaven,’ is ‘the kingdom,’ as Jesus Himself defined it; and He taught that it was ‘on the earth,’ just as the prophecies of the Old Testament did.

“This brings us to a twofold question. How can God’s ‘will be done on the earth as it is done in heaven,’ unless that will be done in the whole that is done; and unless that whole be done in God’s way? Evidently it cannot be otherwise done. Then in ‘the kingdom,’ all that is secular must be included, equally as all that is religious; and all of both must be done in God’s way. Now can what is secular be done in God’s way; and what can be God’s way for doing it? Let us turn to the prophets Micah and Isaiah for instruction.

“They say that ‘in the last days . . . many nations shall come and say, Come and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.’ ‘Ways’ and ‘paths’ are methods of action, that is, are institutions of society, channels for human conduct to flow through in all the activities of man in carrying on the affairs of life. God’s ways are God’s institutions of society for the conduct of all human affairs according to His will; and His will cannot be done at all except as what is done is done in His ways; and the kingdom is the sum of His ways, is His whole system of human institutions, through which men can act according to His mind to do His will.

“How can we know what God’s ways are, through which to do His will; and thus find out His Kingdom? For answer we turn to

the teachings of His Son, who came heralding that Kingdom which was the sum of those ways. Jesus taught, 'Man doth not live by bread alone,' but He did not teach that man is not to live by bread at all. On the contrary, He taught us to pray for our daily bread in the same prayer in which we pray for the kingdom; and He further taught us, 'Worry not what ye shall eat or drink, or wherewithal ye shall be clothed: . . . but seek ye first the kingdom, and all these things shall be added to you.' How can they be added unless in the very process of seeking first the kingdom they are provided? They cannot be. Then the kingdom must be such a structure of society that in the natural workings of it the 'daily bread' and 'all these things' are produced. Whence it is plain and sure that the whole secular life of man, which these represent, is a part of the kingdom as much as the religious life is.

"We are trying to lay hold of the very pith and substance of what Jesus taught and wrought; and to this end we note yet further that He did not seek to establish a church, but a kingdom. The word church occurs but twice in the four Gospels, and it is doubtful if one of these refers to an ecclesiastical organization. But the phrase 'kingdom of heaven,' or 'of God,' occurs in eighty-five verses, in seventy-eight of which Jesus speaks, besides which, in various places the 'kingdom' is referred to; so that, except His teachings about 'The Eternal Life,' Jesus taught more about the 'kingdom,' than about all other subjects put together. Hence, it follows that Jesus came to establish a 'kingdom,' of which the church would be only a department.

"This view is supported strongly by the Sermon on the Mount. In this sermon, as one of its central elements, Jesus says that He came not 'to destroy the Law or the Prophets,' but to complete them. Now by 'The Law' Jesus meant the great body of constitutional law contained in the Pentateuch which was partly secular, and partly religious; and by the Prophets He meant the written commentaries thereon. Thus Jesus declared explicitly that He came to complete the secular law of Moses equally as the religious; and hence His Kingdom was to be secular equally as religious, just as the Law was. But even more emphatic in its significance is the fact that so large a part of that sermon is taken up with showing what the completed secular part of the Law would be. Not only does He teach to pray in secret; but He also teaches to settle suits at law out of court. Not only does He teach, 'Be ye therefore

merciful, even as your Father in heaven is merciful;' but He also teaches, 'Withstand not the evil man,' but endure a blow and strike not back. Search the whole sermon through, and you cannot help the conviction that Jesus came to establish a kingdom in which all that is secular in human life is included, equally as all that is religious.

"Moreover, this kingdom certainly was to be the kingdom of His father David, which the prophets foretold. Besides all other proofs the shouts of the crowds, and the sayings of Jesus, at the Triumphal Entry, together demonstrate that. And the kingdom of David was a theocracy, in which both the secular and the religious departments of human life were equally and fully present. So then the same must have been the case with the 'kingdom' which Jesus proclaimed.

"A double emphasis is given to this interpretation, when once the Triumphal Entry is really understood. In that event Jesus Christ made open avowal of His claims to the Messianic kingship, and showed that His kingdom was an earthly empire, just as His riding into the city was a bodily event. Indeed, that riding was His official act assuming the Messianic kingship, in imitation of the riding into that same city of His great typical forerunner Solomon, on the day when he was crowned. Hence the day of the Triumphal Entry was the Coronation Day of Jesus. On that day, with utmost publicity, He officially assumed His royal estate, as the Messianic King of that great, theocratic, religious-secular, spiritual-temporal, heavenly-earthly, World-Empire, the Kingdom of God, which was to 'fill the whole earth, as the waters cover the sea.'

"Wholly supporting this view and allowing no other interpretation, is the conduct of Jesus on two occasions, one before and the other after that Entry. The one before is that in which the mother of the two sons of Zebedee came with her sons to Jesus, and asked that they might "sit one on the right hand and one on the left in Thy kingdom." The other is the 'strife among them,' 'the Twelve,' in the upper room, 'which of them should be accounted the greatest.' Both these events represent the same state of mind on the part of both the disciples and Jesus; and I treat them as one. The disciples were expecting that during that Passover week Jesus would set up His Messianic Kingdom by force, destroying all opposition in some such manner as Elijah destroyed the captains of fifty and their fifties; and that He would take the place of the Roman

empire forthwith. On the first occasion the two sons of Zebedee were seeking through their mother, Jesus' aunt, to forestall the rest of the disciples, and secure the two highest places in His cabinet: for that was what 'sitting one on thy right hand and one on thy left in thy kingdom' meant. The same 'strife' was renewed at the Passover, the disciples thinking that those who got the places next to Him there at table would be the highest officials in His cabinet when He assumed His rulership of the world that week. It was over against this state of mind that Jesus taught His disciples the true idea of the Kingdom by His sublimest act of humiliation, *The Washing of The Disciples' Feet*.

"Now in both these instances Jesus teaches the same thought in almost the same words. So I will treat them as one. In both He says nothing to imply that they were in error in their view that His Kingdom was to be a literal world-empire here on the earth, just as they supposed. But all His teaching was against their ideas as to the method, or 'way' by which that Kingdom was to be brought in and administered. Not only does Jesus say nothing to imply that His Kingdom was not to be a literal, earthly government, as they supposed; but all He said was phanton talk unless He did mean just that. Weigh carefully His words. He said, 'The kings of the nations lord it over them.' Where did they 'lord it over them'? Right here on the earth where those nations were; and the Roman government, then lording it over the Jews, was an emphatic instance in point. That was the world's way. Over against that way, Jesus taught to His disciples God's way, in which they were to walk. He said, 'But ye shall not be so.' 'Shall not be so,' where? No one hearing Him could have understood Him to mean anything other than that, 'Ye shall not be so' in my Kingdom, which I am about to set up here on the earth, to take the place of those earthly kingdoms in which the kings do lord it over their subjects, and in which ye are seeking to be the highest officials. Then, still further declaring God's way, in His kingdom, 'on the earth,' which He Himself had been proclaiming, and especially making known to them, Jesus further said, 'He that is greater among you, let him be as the younger; and he that is chief as he that doth serve.' And, also, 'Whosoever would become first among you shall be servant of all.' Then, after He had washed their feet, to teach them the great lesson, not of humility, but of service, He said, 'I am among you as he that serveth.' 'For I

have given you an example, that ye should do as I have done unto you.' All this pertained directly to the nature of the kingdom, which the crowds of the disciples, in their shoutings three days before had called 'the kingdom of our father David that cometh,' by which they meant that Messianic theocracy which the prophets had foretold, and Jesus had proclaimed, and through which all human, temporal affairs were to be carried on along with all that were religious. Moreover, Jesus did not intimate anything against their view that the kingdom was to be temporal and secular on this earth, but only taught that there was to be a new and different spirit and a new and different method in the conduct of these affairs. Indeed, what He was teaching was to the effect that in His kingdom, which He was to establish here on the earth, the officials were to be the servants of the people instead of the lords over them; and this was to be the case in all the secular administration of everyday affairs, equally as in all things religious. It follows, therefore, as sure as geometry, that if a nation could be found in the world where the officials were explicitly called 'the servants of the people,' and were such in reality, as well as in name, there you would find the Kingdom itself,—yes, that very kingdom, which Jesus proclaimed in Galilee well-nigh two thousand years ago.

"Almost eighteen hundred and fifty years have rolled away since the Forerunner and Jesus with His disciples went about in Palestine heralding 'The kingdom of the heavens is near;' one and all meaning the kingdom of David, for which the crowds afterwards shouted on the Triumphal Entry Day, when Jesus said that 'if these should hold their peace the stones would cry out.' If it was near then, where is that Kingdom now? Gaze afar over all the earth, and say, Does a glint of it yet appear among men? If it were near then, ought it not to be here now? But if not, ought not the reason why to be shown? A very striking and peculiar saying of Jesus, which has been buried from the sight of men hitherto, will give us the clue to the true answer.

"In the last day that Jesus taught in the temple, He spake these words to the Jewish people. 'Therefore shall the Kingdom of God be taken away from you; and shall be given to a nation bringing forth the fruits thereof.' At once the question flames up, Has there ever been, or is there now on the earth, a nation which brings forth 'the fruits' of the Kingdom? As we have learned, one chief and certain fruit of the Kingdom is, that the officials shall be the

servants of the people, instead of lords over them. Is there a nation on the earth now of which that is true? There is one and its fame is in all the earth. It is our own nation; the United States of America. Here it is the constant boast and cry, and has been from the beginning, that 'the officials are the servants of the people;' and let whatever may come, this is the central and determining life of this nation, about which the citizenship are as sensitive as the inner eye-lid is to sand. Moreover, this nation was manifestly the source and origin of that movement, now diffusing itself throughout the world, by which everywhere all officials are being changed over from being lords over the people whom the people serve, to being servants who serve the people; while those who will not serve the people are being more and more put away. And this is that 'government of the people by the people and for the people,' which Abraham Lincoln proclaimed, and which is the very embodiment of the sayings of Jesus, 'He that would be first shall be servant of all;' and, 'I am among you as he that serveth.' Thus do I give one fact which gives us the right to say, We have found the kingdom.

"Another equally extraordinary evidence that we have found the kingdom is the fact that the United States of America alone of all the nations on the earth, or that ever were, sprang directly out from a Christian church, the church of the Pilgrim Fathers, and is of the same structure with it; which church was directly produced by the power of the Holy Spirit from the original church of Christ, which the hundred and twenty formed in the upper room. The Pilgrim Fathers derived their church order from Jesus and His disciples, and that order was the embodiment of the saying of Jesus, 'All ye are brethren;' which saying is the source of the divine-human right order of society, in which the people are the human source of authority and government.

"Again, the Pilgrim Fathers derived their state order from their church order, and shaped it to the same pattern. This they did in signing the Mayflower Compact, which was strictly a secular covenant, in reality of the same pattern as the religious 'willing covenant' by which they had already joined the church; and in electing officers under it. This action of theirs has been accurately declared by eminent historical authority to have been the 'birth of popular constitutional liberty.' Massachusetts took its shape chiefly from the Pilgrim Fathers, and has since become completely

formed on that model. New England unfolded from Massachusetts, thus becoming the tap-root of the tree of the American nation. In Massachusetts the first resolutions were prepared looking to the American Independence. In Massachusetts also the Committees of Correspondence were originated; and it was Massachusetts which sent John Adams, that supreme constitutional lawyer, that 'Coryphæus of the debate,' as Thomas Jefferson called him, who led the Continental Congress to the Declaration of Independence. Thus, from Massachusetts and New England came the form and life of this nation; and they derived both of these rights from Jesus Christ through His Church. Thus is proved true the famous saying of that old New England divine, Rev. John Wise of Ipswich, N. H., 'Democracy is Christ's government;' which is but a different way of declaring the truth embodied in the saying, That democratic republic, the United States of America, is Christ's Kingdom.

"It may be asked, How can this democratic republic be a kingdom, even if it be the kingdom of God? And if it be the Kingdom of God, where is the King, and when was he crowned? I answer, It is the Kingdom, but the Kingdom growing, and not yet completed; just as Jesus said, 'first the blade, then the ear, after that the full corn in the ear.' Hardly is the ear beginning to form yet. How many generations there must be before 'the full corn in the ear' will come no human now can tell."

"The King is not here, you say. True, He is not here; for He is yet in the 'far country' whither He went to receive the kingdom. Not till the time of 'the full corn in the ear' can He receive it. But then, when the kingdom has been made completely ready for Him, he will receive it; and when He has received it He will return as He promised, and will be crowned. For the day of that crowning is coming, though He who is to be crowned tarry long. As he came before, He is coming again; as He came to shame, He will come to reign, when the corn is full in the ear.

"And what is the full corn in the ear? It is when every nation, kindred, tongue, and people 'under the whole heavens' shall have received Jesus Christ as Saviour and Lord, and shall have been transformed into the same kind of democratic republic as this country; and when the government of mankind shall be 'The Republic of the World and the Parliament of Man.'

"This nation is the Kingdom in its present stage of growth and

progress, and is the great center from which the movement toward the full unfoldment of the Kingdom is now diffusing itself throughout the nations of the world. It is the kingdom, for it sprang from Jesus, the King, and none other nation ever did: and the very life of it is that Public Spirit, which is but the secular side of the Spirit of Jesus, and which He expressed when He said, 'I am among you as he that serveth.' And already this nation is leading the whole human race up to that Republic and that Parliament.

"Our argument grows to its culmination. The Kingdom of God which Jesus Christ proclaimed, and which sprang into being from Him, was to be and is a theocratic-democracy. As a theocracy it is the rulership of Jesus in the hearts of His subjects, moving them to seek public weal, which is the welfare of all, by the service of the highest to all. As a democracy, it is 'the government of the people by the people, for the people,' in which the people are the human source of authority and power, and the officers are the "servants of the people." Such is the American nation, which first of all, and above all other nations is the embodiment of both these ideas. Hence, with a joyful voice, as the herald of Jesus, I proclaim the nation, I announce the Kingdom, I declare the glory of 'the latter days.'

**THE UNITED STATES OF AMERICA IS THE KINGDOM
OF THE HEAVENS, WHICH JESUS CHRIST CAME TO
ESTABLISH ON THE EARTH.**

"When a traveler, struggling up the mountain steep, reaches the crest at last, and turns to gaze, what a magnificent vision rewards his toil. How the mountain heights, peak after peak, stand all arow afar, until they melt away into the hazy mists of the dim and distant horizon. From such a height of history do we now gaze upon the peaks of epochal events stretching far back into the misty depths of the past. Upon those heights, as from eternal watch-towers, behold God's prophet-watchmen stand, announcing with trumpet voice His movements in The Course of Empire,—the onward sweep of destiny in the sublime Tragedy of Man.

"On one far height behold Isaiah stands in clarion tones sounding forth his glorious prophecies concerning the on-going march of events in the up-building of the Kingdom of God on the earth. Upon another peak Micah is seen; and from his voice the same

lofty message is heard. On a nearer mountain-top Daniel appears, and on the immeasurable canvas of the shifting clouds portrays in varied and colossal symbols the forward movement of that Course of Empire until Messiah Prince Himself comes into view. Then emerges the form of John the Revelator, whose prescient eye saw far beyond even our present station,—yea saw unrolled the glories of the latter day, when the Messiah's reign should be established over the whole round globe, and the golden age of the New Jerusalem should be fully come.

“People of America, standing as we do on the vantage height in history, seeing the light of the millennial morning already glinting the mountain-tops above us, and holding before us the great, prophetic page of the Bible, let us turn and look afar into the future to the land of Paradise. Children of the Pilgrims and Puritans whom God has made the leaders of the human race! placed, as we are, in this pivotal hour of all history, when mankind shall swing out of paganism into Christianity, how does it become us to understand the times in which we live, and to fulfill our high destiny. Chosen people of God, mankind is turning to you.

To you it looks through blinding tears,
And all its hopes of future years
It lays upon your heart.

“It is with you God is working to-day! Ye are the chosen generation, the royal priesthood, the holy nation, the peculiar people, through whom our crucified, risen, and ascended Lord is preparing for His Second Coming to assume the scepter of Universal Empire. To you above all other nations, peoples, kindreds, and tongues under the whole heavens is given the noble labor of effecting the UNIVERSALIZATION OF CHRISTIANITY by the AMERICANIZATION OF MANKIND.

“Make Jesus Christ your leader equally in politics and business, as in religion. Jehovah descended from the throne of the universe to this earth, was born of a woman, lived, was crucified and died, as Jesus of Nazareth, the Messiah of the Jews, that He might establish the Kingdom of God among men. And now, as the time of the triumph of the crucified Galilean draws near, and He has appointed you His chief people to bring in that triumph, fail Him not in any wise, but make Him your beloved leader in all things,

and perfectly work together with Him. In a day to come on this present earth He is to be exalted to the throne of universal dominion here, and proclaimed—

KING OF KINGS AND LORD OF LORDS.

“In that event the evolution of the Kingdom of God on earth will be completed. In that event the New Jerusalem will have finished coming down out of heaven from God, the tabernacle of God will be with men; and He will dwell with them, their God. To lead the peoples of the world up to that result is your mission, O chosen American nation; and in achieving it your service to the human race will culminate. Then achieve your mission, attain your destiny; and march as the bodyguard of your Leader in the glorious Triumph Day.” *

How can words tell the state of mind of the people as they sat under the power of the preacher? For an hour and a half they had been spellbound as in a dream. Such a Thanksgiving sermon our village never had heard, and all the people were stirred by the strange message, in which the highest hopes of the patriot, and the heavenliest dreams of the Christian were so wonderfully blended. It was the universal theme of conversation, and the news of it was noised abroad throughout all the countryside, together with the fact that Joshua Davidson was to preach next Sabbath morning; and everybody sent word to everybody else, saying, Come and hear him. Now we will find out the mystery of our minister's son.

So when the Sabbath came the village seemed to be alive, so many were the teams which came from every whither, bringing the people to hear the sermon. The church was a large, plain, two-storied meetinghouse, in which, since anyone living could remember, the Congregationalists had worshiped. All downstairs, well-nigh to the front, the people filled the pews, and up in the galleries all along the front they sat arow; so many not having

*The sermon which this one represents was preached on a Thanksgiving Day in the Congregational church, Natick, Mass., when about forty persons were present, including Senator Henry Wilson. Later, at the written request of a score or more of persons, of whom he was one, it was repeated there on a Sabbath evening, when the great church was filled to its utmost capacity. The sermon occupied an hour and a half or more.

been seen there since Lincoln's funeral. While the bell was tolling, the father and his son entered, and passed up into the pulpit. The tolling ceased, the organ sounded forth, the bustle of the people streaming in subsided, the prelude ended. Then the father rose and with uplifted hand invoked God's blessing.

When the scripture lesson came, it was the son who rose, opened the sacred book, and read in the First Epistle of John, the third chapter, "Behold what manner of love the Father hath bestowed upon us, that we should be called Children of God." His voice in winsome tones filled every heart. He closed his eyes in prayer; and then it seemed as if Isaiah's seraphic thought in wondrous melody of Hebrew song and prayer was heard in human tones again.

His texts were, "In Him is Life;" "I give unto them Eternal Life;" and "The free gift of God is Eternal Life through Jesus Christ our Lord."

He began with the saying,* "Jesus Christ is the wonder of all the ages, and the wonder grows as the ages roll. His theme was, Jesus Christ came into the world to communicate God's Life to the human race. He declared that Jesus Christ was the Mustard Seed, and the seed-life in Him was that very Life concerning which He said, 'I give unto them Eternal Life.' This uncreated, eternal, personal life, the divine vitality whereby the living God is forever alive, the deepest of all lives, the highest of all lives, and the source of all creature being, this is that very Eternal Life, which Jesus taught that He came to give unto man.

"What this life is in its nature the sun's beam reveals; the red ray, which is the heat ray, is the heart ray, as red is the heart color. And this is the life-giving ray, which quickens the seed in the moist earth. From this heart may we know that heart-love is the life of the Life of God, whence God is Love."

For toward an hour he spoke; but these few sayings must suffice.

When the father came forward to pronounce the benediction, he first said, "To-night my son begins here a protracted meeting, to continue two weeks, to make known the true doctrine of the Kingdom of God, and the whole round of the work which Our Lord Jesus Christ came to work out on the earth. The meeting to-night

*The remarkable sermon "The Eternal Life" was published by the pastor's Bible class at North Abington in 1889.—Ed.

will be at seven o'clock, and those in the week-time at half past seven; and the subject to-night will be, The Washing of the Disciples' Feet."

IV.

THE PROTRACTED MEETING FOR THE KINGDOM FIRST WEEK.

Washing the Disciples' Feet. The Fulfilled Law. The Overturning.
Things New and Old. Woman Suffrage, and the Whole
Woman Movement. God's Ways.

SABBATH EVENING.

Washing the Disciples' Feet.*

The text was John xiii: 4, 5. "He riseth from supper, and laid aside his garments, and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

In opening, the preacher described the scene and said "he would endeavor to present the direction and scope of its significance, and the relation it bears to Christ's life." To illustrate what kind of a being Jesus was he said "When the Czar of Russia happening upon an apparently lifeless peasant, who had just been rescued from the waves of the ocean, forgot for a time his crown and his kingdom, together with all the artificial proprieties of court life; and, prompted only by the nobler impulses of a common humanity, exerted himself for hours, and with final success, to set aglow again the well-nigh extinguished spark of life in this lowly one of his subjects, men spontaneously paid a higher tribute of admiration to the deed, than if it had been that of an ordinary person. It was something more for the Autocrat of all the Russias to do thus than for a man of no rank. The Autocrat of all the Universe served His subjects on that Passover night. Jehovah incarnate, Immanuel, God made flesh it was, who in the solemn evening silence of that upper room washed the disciples' feet. He was God become perfected Humanity, that He might be the model of human nature, and so might live the perfect human life in the actual conditions under which

* At the request of Wendell Phillips this sermon was printed in full in the "New York Independent" for the last Thursday in April, 1869.

mankind must live. Thus He was the Great Exemplar of the human race.

"The God-Man humbled Himself to enact the lowliest service in the lot of the lowliest servant in washing the disciples' feet.

"For what did He do this? The Great Exemplar must reveal the true fundamental principle of human life, on which men should act toward each other,—the true organic law of human society. This He did in that act, as He Himself tells us.

"Because 'there was a strife among them, which of them should be accounted the greatest,' Jesus washed their feet. 'So after He had taken His garments and was reclining again, He said unto them, Understand ye what I have done unto you? The kings of the nations lord it over them; and those who thus domineer over them are called successful men. But ye shall not be so. But the greatest among you shall be as the younger, and the chieftain as the waiter. For who is greatest; the one reclining, or the waiter? Is not the one reclining? But I am among you as the waiter. Ye call me Teacher and Lord, and ye speak fitly; for I am. If I, then, your Lord and Teacher, have washed your feet, ye also ought to wash one another's feet: for I have given you an example, that ye should do as I have done unto you. If ye understand these things blessed are ye if ye do them.'

"Here, in deed and word, is the true root-idea of human life uttered. The world's root-idea of human life, as universally manifested among men in their natural state, is, that the inferior should serve the superior, and the superior lord it over the inferior,—Selfishness. In all the pagan world the servility of those lower in the social scale to those higher illustrates this. And the industrial system of Christendom is another striking example of the same. But the divine root-idea and true moral law of human life is service through sacrifice. 'Whoever would become first shall be servant of all.' The Supreme Man of mankind humbled himself to the lowest place, and performed the lowliest service. Jehovah-Incarnate washed the disciples' feet. Helpfulness through service, in which the rich shall toil for the poor, the strong bear the burdens of the weak and the noble serve the peasant, this is the grand idea of Christianity in its practical application to the earthly needs of man; this is the true organic law of human society as God declared it in the God-Man, His Son,—even in the person and work of Jesus Christ of Nazareth. Service through sacrifice is the central, organic

law of the Kingdom of God which Jesus proclaimed and founded, as He illustrated that law throughout all His career. Voluntarily He became the Babe of Bethlehem, toiled as a day laborer, had not where to lay His head, associated with unlearned and uncouth men, ate with publicans and sinners, so that He might teach the truth and plant the seed of eternal life, of the earthly as well as the heavenly living in the hearts of men. And now, as the last and highest act, the consummation and symbol of His voluntary humiliation, he performed this lowest, menial service. A sinner, a woman of the town, once washed the feet of the Holy One with her tears, and wiped them with the hairs of her head. Now it is the Holy One who washes the feet of sinners. Such was The Washing of the Disciples' Feet.

"In the Kingdom of God this law of service through sacrifice is to become the law of business, of all commercial, all monetary transactions. The best the world ever could say is, 'Live and let live.' But under the power of Christ in the Kingdom of God, through a slight change of words this will be transformed into the golden, Christian proverb,

LIVE TO HELP LIVE,

in which is fully uttered the divine principle of human conduct, which Jesus especially declared to mankind in this culminating act of His voluntary humiliation.

"This law is to be carried out to the uttermost. There is no porcelain clay in the Kingdom of God. All who enter therein are common clay, and in that common clay Our Lord Jesus Christ shared. Remember that Jesus washed the feet of Judas, who only a few moments after went out to betray Him. And only as we are filled with this spirit of Jesus can we come into the 'measure of the stature of the fulness of Christ.'

After a brief prayer the father said, "To-morrow night the theme of the sermon will be The relation of Jesus Christ to the Mosaic Law;" and then he dismissed the meeting.

Every night for the two weeks which followed, whatever else they did, or left undone, the people got to that meetinghouse to hear such words as they had never even imagined before, words uttered

with a golden voice which thrilled the heart, and accompanied by an irradiant magnetism magically winsome, that captivated everyone.

MONDAY EVENING.

The Fulfilled Law.

Upon coming to the desk the preacher announced four texts, as follows:—

“Deut. xviii 15. ‘The Lord thy God shall raise up unto thee a prophet from the midst of thee of thy brethren, like unto Me; unto him shall ye hearken.’

“Matt. v, 17–18. ‘Think not that I am come to destroy the Law, or the Prophets; I am not come to destroy, but to fulfil: for verily I say to you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled.’

“Acts v, 31. ‘Him hath God exalted to be a Prince and Saviour.’

“Hebrews x, 1. ‘For the Law having a shadow of good things to come.’

“A lawyer’s brief of the sermon might be: ‘The true Christian desires fully to know the height and depth and length and breadth of Christianity.’ To this end he must fully know the character of Jesus Christ, and the nature and scope of the work He came to accomplish. For this purpose he must study the record. The central text is the saying of Jesus in Matthew.

“Jesus was the Reformer of all ages; and all His reforms were based on the Mosaic Code. Hence ‘not to destroy, but to perfect’ in His mouth meant, that he was not to abrogate that Law; but rather was to develop it into its perfect ideal, and on the basis of that ideal, was to reconstruct society; and this work of reconstructing society on the basis of the ideal of the Mosaic Code was the process of establishing the Kingdom of God. Therefore the whole Mosaic Law in its entirety was a rudimentary prefigurement of the whole of Christianity; and every part of that Law foreshadowed a corresponding part of Christianity.

“We now come to examine the Law itself; and there appears at once upon the face of it the plain division into two parts,—the religious and secular,—the religious centering upon Ex. xxv, 22. ‘And there will I meet thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are

upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel,' and the secular centering upon Lev. xxv, 23. 'And the land shall not be sold in perpetuity, for the land is mine: for ye are strangers and sojourners with Me.' When this division is clearly seen, at once the great question arises, Did Jesus Christ come to fulfill the secular equally as the religious part of The Law?

"The nation of Israel lived a secular, equally as a religious life. David, the founder of the monarchy, of which Christ was the final Messiah, was both a secular and a religious head and leader. In even a higher degree Moses, the lawgiver and organizer of the nation, was a secular, equally as a religious personage. Then, also, human life cannot be lived on this earth except as the secular department has its full place equally with the religious. And, finally, Jesus Christ, the founder of the Kingdom of God, was quite as much a secular as a religious teacher and leader, being in this respect quite parallel with Moses, whom He was 'like unto.' In the Sermon on the Mount He is chiefly occupied with giving specimens of what the fulfilled Law would be in His Kingdom; and they are mostly from the secular part of the Law. For example, Moses said, 'An eye for an eye, and a tooth for a tooth:' but Jesus said, 'Withstand not the evil man.' Moses would restrain by punishment, Jesus would cure by taking away the provocation. Again Moses said 'Love thy neighbor and hate thine enemy.' But Jesus taught, 'Love your enemies,' a teaching which, carried out, would result in the ending of all enmities, so that there would be no enemies. These instances, which can be increased many fold, must suffice; and they indicate a line of argument which shows conclusively that Jesus came to fulfill, that is to complete, or put in perfect form, and so to apply in all His Kingdom the secular laws of Moses, equally as the religious ones."

TUESDAY EVENING.

The Overturning.

There were four texts this evening also, as follows:—Ezekiel xxi, 27. "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Matthew iii, 10. "And now also the axe is laid at the root of the trees.

Every tree, therefore, which bringeth not forth good fruit is cut down and cast into the fire." Acts xvii, 6. "These that have turned the world upside down are come hither also." Revelations xxi, 5. "And he that sat on the throne said, 'Behold I make all things new.'"

"'He whose right it is' was Jesus Christ; and the four texts together teach His method of movement in establishing the Kingdom of God on the earth. As by the working of the Holy Spirit Jesus gives a new heart to the individual, and he becomes of a new character; so also by the working of that same Spirit in society was He to establish a new system of institutions, which should constitute a new structure of society; in doing which He would cut down all existing institutions, and cast them utterly away. Thus by overturning and yet building up, by cutting down and yet causing to grow, He would sweep from the earth every form of institution that was upon it, and would bring in an entirely new sort of institutions according to the new heart; and thus would 'make all things new,' both the hearts of men and the institutions of society. Thus, by this double making new, would He bring it about that God's Kingdom should come and His 'will should be done on the earth as it is done in heaven,' as He taught His disciples to pray. And because His disciples were engaged in this work of overturning, the community cried out against them, 'These that have turned the world upside down.' Overturning, turning the world upside down, was what they were for. That was what Jesus sent them to do. That, in part, is what all His disciples are for; and one great wrong of the Church to-day is that it is not engaged in that work, but denies it.

"'Overturn' translated into our customary form of speech means revolution, and signifies that change in the whole structure and conduct of society by means of which the Kingdom of God should be established on the earth, and the Messiah should be brought to His throne. Then the verse paraphrased means:—I will revolutionize, revolutionize, revolutionize it (the government as embodied society), until He whose right it is,—Jesus Messiah,—come to His throne. Only by effecting these revolutions was it possible to establish the Kingdom of God; and only by establishing the Kingdom was it possible to save the human race. The Church might as well try to dip dry the Mississippi river with teacups, as to try to save mankind, and bring in the reign of Christ, by merely con-

verting individual souls. Christianity can and does, indeed, enter into all forms of society to convert and save individuals: but only as it also enters as a revolutionary force, to do God's overturning work, which Ezekiel foretold, and to cut down the upas-tree institutions of this world's society, as John the Baptist proclaimed, can the Kingdom of God ever come, or the reign of Jesus Christ ever be inaugurated on this earth.

"But the method and power by which Jesus proposed to effect this transformation are such as to relieve it of all terror for Christian hearts. The method was a growth movement, and the power was the Eternal Love-Life of God imparted to individual hearts; and so preparing human conditions that the changes could come in peaceful ways.

"Jesus's whole purpose concerning the community in establishing the Kingdom may be expressed in one word—Transformation. As the personal identity of the individual is preserved in conversion, and yet Jesus converts him; so the identity of the community is preserved, and yet Jesus converts it. As the moral structure of the individual is revolutionized, so also is the organic structure of the community revolutionized. Regeneration for the individual, Reorganization for the community, these are the two wings of Jesus Christ's great plan of operation for setting up His Kingdom upon the earth. The conversion of the world can never be accomplished save by a nation in which the Christian religion and political Christianity are fused; and the nation to which that high and vital work has been committed is our own nation, the United States of America, which is the Kingdom of God in its present stage of development.

"When God's Love-Life flows into the human society already formed, it must needs tend, with all its power, to reorganize that society; and when the selfish human life which formed that society flows forth against that Love-Life, and tries, as it must, to preserve its own structure, and drive the reforming power back, there must needs be a tremendous struggle. One such experience we of this land passed through in the rebellion of the South against the Nation, for slavery against freedom. God made our land 'billowy with half a million graves' to effect one societal revolution; showing thereby that He is still the God of the sword, when the sword must needs come to effect His purposes. That conflict was the first in a series of earthquake waves which are to pass over this land, until it is perfectly transformed, and has, in the whole of its societal

structure, realized its own ideal of itself, and God's ideal of the Kingdom of His dear Son, both in one. The labor movement is the next wave; and its whole effect upon the condition of society will be as revolutionary as the abolition of slavery was to the structure of Southern society. The coming of that revolution is assured by the decree of the Almighty. That only which is conceded to us is, whether it shall come gently like the dawn, or violently like the tempest,—whether America will repeat the blunder of the pro-slavery men, or will yield to God and help forward His work.

“The overturning work Jesus Christ will carry through until He has completely made ‘all things new.’ ‘Regeneration’ is the name of the process; and the New Jerusalem is the name of the result He will achieve. The power by which He is working is the Eternal Love-Life of God; and He now and from henceforth calls upon all His disciples to rise and join Him with all their heart in this tremendous effort of turning the world upside down until it shall come into such a state of being that the will of God shall ‘be done on the earth as it is done in heaven.’”

WEDNESDAY EVENING.

“Things New and Old.”

The text this evening was, Matthew xiii, 52. “Then said He unto them, Therefore every scribe which is instructed in the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.”

“These words are a saying of Jesus when teaching His disciples how to proclaim the Gospel of the Kingdom to mankind. The Kingdom was to work the transformation of the individual, and the corresponding reorganization of society. It was to change human nature to its roots, and reconstitute society to its foundations; and it was to do this under the laws of growth, as various parables declare. A work so vast and deep required ages for its unfolding. It could not be made known, even, in its fullness all at once; much more could not be worked out. The mere announcement of it must be made in successive stages, as the minds of men in the generations to come could receive it. The law of growth which runs through all life must rule in the unfoldment of the Kingdom through the human race, as much as it rules in the development of human in-

dividuals. The ages are the years in the growth of mankind, and history is the biography of the human race. Especially is this true concerning the Kingdom of God.

“Among all classes of men, the Christian minister, who for our time is ‘the scribe’ whom Jesus mentions, is the pre-eminent person in carrying on this work. Above all men he is the nurturer of the life of the Kingdom in mankind. Hence above all he must root in the past, cultivate the present, and promote the future in whatever pertains to the Kingdom. In the Christian ministry, in a special degree, is maintained the historic continuity of the Kingdom. In fulfilling this function there are three departments: one, holding to what has been made known, and is established; two, feeding the flock with the present truth, and leading them in the present light; three, setting forth the new, as it comes to manifestation. Our text requires a consideration of only the first and third of these; and we will consider them in order.

“I. The Christian minister who is ‘instructed in the kingdom of heaven,’ must ‘bring forth out of his treasure things old,’ things long established and settled.

“1. The Christian minister must bring forth out of his treasure Jesus Christ of Nazareth, ‘the same yesterday, to-day, and forever,’ as both Saviour and Lord,—as the one, sole fountain-head of what Christianity is, as the founder of the Kingdom, with all involved therein. Whether we are able to have a larger or a lesser view of Jesus in His person, nature, enduements, functions, character, career, and effectiveness, the one vital thing is that He is the Head over all the human race, and that to Him supreme allegiance is due from every human being, especially from those to whom He is known. To herald Jesus and call for this allegiance is the first duty of every Christian ‘scribe.’

“The more fully we herald Jesus, the more do we unfold His nature, His character, His powers, and what He was to effect for man, and in man; and equally do we unfold what is required from man in response to what Jesus has done concerning them. Jesus Christ was the largest and noblest Personage the world has ever known; and to make men acquainted with Him, and with what is required from us in return, is the most precious knowledge within the scope of man’s powers. This is what Paul called our ‘high calling in Christ Jesus.’

“2. Another portion of the ‘old’ which the Christian ‘scribe’

will bring forth is implied in the precious words of Jesus at the last supper when He said, 'This cup is the new covenant in My blood.' In these words Jesus declared Himself to be the great sacrifice for the sins of the whole world; and He thus taught the essential substance of the doctrine of the Atonement. Hence the Christian 'scribe' will faithfully bring to mind the precious words, 'Christ our passover is slain;' that He 'was once offered to bear the sins of many;' and that 'He was the propitiation for our sins; and not for ours only but also for those of the whole world.'

"But not only did Christ do a work for us; but in like manner does a work in us who receive Him, even as the Scripture saith, 'The blood of Jesus Christ His Son cleanseth us from every sin.' Thus comes it to pass that 'we are reconciled to God through the death of His Son;' and so, through the Atonement wrought for us, the at-one-ment is achieved in us by the blessed free gift of God.

"3. Yet another portion of the 'old' which every 'scribe' will bring forth,' is the message from God to man which Jesus brought of forgiveness of sins, and the corresponding call, 'to repent and receive the Gospel.' Ever the words of Jesus are to be treasured and heralded, 'But that ye may know that the Son of man hath authority on the earth to forgive sins;' and ever the word of the angel, 'Thou shalt call His name Jesus; for He shall save His people from their sins.' And ever also are to be cherished and heralded the words spoken by the Voice out of the cloud on 'the holy mount,' 'This is My beloved Son; hear ye Him.' And He who was thus attested, gave for His last and great commission the command that 'repentance unto remission of sins should be heralded among all the nations.'

"4. The final portion of the 'old' that I will press upon your attention at this time is the great command, 'Go, disciple all the nations.' In obedience to this command, the well-instructed 'scribe' will share in all the missionary work of our time, and promote it, knowing that missions, or the heralding the Gospel to those in far lands who have never heard it, is a vital part of the work which Jesus appointed to His disciples.

"II. Jesus said, John xvi, 12, 13, 'I have yet many things to say to you, but ye cannot bear them now. Howbeit when He, the Spirit of the Truth, is come, He will guide you into all the truth: . . . He shall declare to you the things which are to come.' Self-evidently when the Spirit takes of the things which are to come

and declares them to the disciples of Jesus they will be very new things; and self-evidently, also, this work of the Spirit will go on till all the many things which Jesus had to say, but which the disciples could not bear then, have been said to those who could bear them, and so have come into the mind of the human race.

"1. As one illustration of the work of the Spirit in guiding the disciples of Jesus 'into all the truth,' I mention the Separatists of England, but especially the Pilgrim Fathers, with Pastor John Robinson at their head. How intensely new they were. Out of them came this nation; and this nation is to diffuse the Gospel of the Kingdom of a free, popular government throughout the world; and that it is utterly new all the world knows.

"2. But the Pilgrim Fathers very partially apprehended the real measure of their own work. Hence it is necessary, now, as a very new thing, to declare that the Kingdom of God which Jesus proclaimed, is a new order of society, which includes all that is secular in human life equally as that which is religious, so that politics belong in the Kingdom quite as much as piety. Therefore, while, through Jesus Christ a man is set right with God in a new relation, in the Kingdom, he is also set right there with his fellow men in an equally new relation.

"3. Another item of what is new is contained in a saying of Jesus addressed to the Jews: 'Therefore shall the kingdom of God be taken away from you; and shall be given to a nation bringing forth the fruits thereof.' It is very new to teach that our own nation, the United States of America, is the very nation to which Jesus referred in this saying: but this is one new thing, which every 'scribe' instructed by the Holy Spirit must now be declaring: for this is one of our Lord's 'many things,' which it is now the fulness of time to make known.

"4. Another new thing which the time has come to make known, is the fact that while Jesus 'has gone away into the far country, to receive for Himself a kingdom, and to return,' He has committed that Kingdom to His disciples, for them to acquire it for Him: and that only as they do this can He receive it. Hence the return of Jesus to this earth depends upon the faithfulness, urgency, skill, and success with which His disciples work to acquire the Kingdom for Him. When they have acquired it then will He receive it; and when He receives it, then will He return to reign; and that return and reign are to be just as literal in the material realm as His first

coming, and sacrificial suffering were, or as the present government of the United States is. In this view the command of Jesus, 'Seek ye first the kingdom,' has a very new appearance.

"5. Yet another new thing which Jesus had to tell His disciples and into which the Spirit is to guide them in this present age, is the fact that there is in the Kingdom of God a perfect industrial system, in which all the industrial problems of modern society will be solved; and that in that system all labor affairs will be conducted in the name of Christ, and in His spirit, and for His ends, even the welfare of the whole people; that the love of Christ and of fellow men will be substituted instead of the love of the dollar; and that all business will be done for the sake of the living of the workers, in stead of for the riches to be acquired by those carrying on that business.

"6. One more 'new thing' is especially to be mentioned. The giving the ballot to woman is the most important political event which can take place on the earth to-day to promote the acquiring of the Kingdom by the disciples of Jesus, and their turning it over to Him, so that He may return and reign. It is through acquiring the ballot that the curse upon the woman is to be taken away, and she is to be made 'a free woman in Christ Jesus.' And to make woman free in her womanhood from the curse of the fall, and from the bondage to the man, is the supreme and central event which can be accomplished by mankind on the earth in acquiring the Kingdom for Jesus.

"Blessed is that 'scribe,' that Christian minister, who is with heart and voice bringing forth from his treasures, as much in the things which are 'new' as in those which are 'old.'"

THURSDAY EVENING.

Woman Suffrage, and the Whole Woman Movement.

There were two texts,—Genesis iii, 16, "Thy desire shall be to thy husband, and he shall rule over thee:" and Revelations xxii, 3, "And every curse shall be no more."

"The second text declares that every curse which has befallen mankind through the effects of sin is to be taken away from man through the wonder-working power of Jesus Christ. One such curse is the subject condition of woman, as the first text explicitly declares. That condition, therefore, Jesus came to take away.

The ballot for woman, represents every movement for bringing woman, as woman, into complete freedom from the domination of man, under which she has lived since the race began. All that movement has arisen only in Christendom; and it springs right out of the power of Christ, which is working to effect this removal of the curse. Therefore I declare, as a truth of God, that Jesus Christ lived on the earth and died on the cross to give woman the ballot,* and this just as much as to free her from sin. In order to unfold before you the deep, interior, sacred significance of the truth uttered in this saying, I would set forth the chief part at least of what Woman Suffrage means.

"1. Woman Suffrage is different in kind from race suffrage, or manhood suffrage. Manhood suffrage is primarily a political question. Woman Suffrage is primarily the sex question because of deep reasons coming up to be acted upon under political forms. There is no opposition to it except on the ground of sex; and this may be taken as conclusive evidence that it is primarily that question.

"2. Woman Suffrage is the question of the relation of man and woman in society, come up to be settled with an entirely new result; so that a new order of relations will take the place of the old. To see the new order better, let us look by contrast at the old.

"3. In all society, hitherto, save as Christianity has effected a change, the woman is the slave of the man. This is the organic relation of the two, as we find it in a state of nature. That this was to be so the Bible declares from of old in the saying to the woman, which we have taken for one of our texts. This text is called the curse of the Fall upon woman. Whether the story be history or legend, judicial curse or mere statement of fact, matters not for our purpose. In either case alike the idea is the same, and accords with the facts of human life.

"From the sex relation springs the family. The organic law of the family among all men in their natural state is that the woman is subject to the man. The common law of England, which is law in all English-speaking communities, says explicitly, that, 'the man and the woman are one, and that one is the man.' That same law in England still gives the man the right to chastise his wife. Jesus came to take this curse away, and to make the woman free in Him from this subjection, equally as from sin.

* This declaration was made at Natick, Mass., and afterwards reiterated in "The Kingdom of Heaven," published in 1870.

"4. The ballot means freedom and equality; and also freedom from the peculiar kind of subjection, whatever it be, which the person receiving it is enduring. The peculiar subjection of woman is to man. Woman Suffrage is the breaking of the yoke of man from off the neck of woman. It is that kind of event which by the very nature of its working makes it to come about that the desire of the woman no longer shall be to her husband, and he no longer shall rule over her: but she shall become free with that freedom where-with Jesus Christ maketh His people free from every yoke of bondage whatever it be.

"5. The family is the very root of human life,—the foundation of human society. It is the primal organism whence all others spring. Woman Suffrage revolutionizes the family. It effects in the family that 'overturning' work which Ezekiel foretold. Let no one misunderstand me. It does not destroy the family; but it puts a better family of a higher order in the place of the one that now is. It is the deepest and most important change that ever can take place in human society. The universal law of that society I have already quoted to you. Woman Suffrage breaks the yoke of the man forever from off the neck of woman, and puts a new foundation of society in the place of that which has been.

"6. Woman Suffrage means a new family, as new in its organization as the new heart which one receives at conversion. Woman Suffrage means the conversion of the family. This is the law of it, and shows what its order is to be; viz., The desire of the man shall be to his wife, and she shall rule over herself, instead of his ruling over her. In other words, Woman Suffrage is the abolition of the curse of the Fall, and the restoration of the family to the Paradisiac order, in which the woman is at the head of the family in the special family relation. This is the natural law of all sentient life, and man alone violates it. May not this violation be the sin of the Fall?

"7. When woman is at the head of the family and rules herself, parenthood will be the supreme thought in the family, and will control in the family relation; and to attain immaculate parentage will be the supreme desire and striving of the whole life of human-kind in the family relation. This will be attained; and when parenthood is the supreme thought in the relation of man and woman, harlotry will end. Woman Suffrage kills Venus and buries her forever, and exalts Ceres to be the sole goddess of woman.

"8. All sins spring from one source; and that source is the sin of all sins, the sin against the source of life. Immaculate parentage is not possible save as the source of sin and the effects of sin are banished from the human race. Woman Suffrage works toward purifying the source of life from the nature of sin, and from all actual sins, which indeed do fruit from that one source. It means, therefore, the bringing in of that time when humankind 'shall attain to the fulness of the stature of Jesus Christ;' viz., entire purity of soul and rightness of life, when neither corruption nor wrongdoing will be known on the earth.

"9. The penalty of the sin of the Fall was death. But the penalty must be according to the sin. God inflicts His judgments right where the wrong is done. How, then, could the penalty of death be inflicted upon a race except for a race-sin against the source of life in that race.

"10. Under natural law in the evolution of a race when the race-sin is removed, the race-penalty must be removed with it. Harlotry is the race-sin against the source of life. Woman Suffrage abolishes harlotry; therefore Woman Suffrage abolishes death. It means (and will as surely effect as God lives) that as the result of it all disease and death will cease; and there will be no more hospitals, no more funerals, and no more graveyards. And when death is abolished, we shall go alive by ascension into the heavenly spheres, as Jesus Christ went alive up into those spheres at the last; of which going up alive, for us who are His disciples, His ascension was the prophecy and pledge.

"11. It is implied in all I have said, that Woman Suffrage means a new type of human nature. Man is to become as different a kind of being, and that too on this earth and in this flesh, from what he was when his supreme delight was to slaughter his fellow men, as he then was different in kind from the gorillas of Central Africa. And this is that new type. Instead of the masculine and feminine natures being set all apart, at once, they are to become blended into a harmonious unity in each individual, with a true, virile power in each person, and yet with the feminine nature predominating throughout.

"12. Therefore Woman Suffrage means the return of the human race to Paradise, the ushering in of the golden age, and the triumph of Jesus Christ on the earth.

"Jesus came to 'work the works of God.' God must work His

work in the inmost life of man, and from that life outwardly, just as much under law and according to its binding behest, as He does in the roll and whirl of the planets, and the sweep of the changing seasons. Having planted the life of God in man, He evolves that life out through man according to the laws and conditions of man's structure and nature. Woman Suffrage is the birth of a new nature and a new age from the life of God working in vast cycles through human life. In a far-going curve we have swept on up the awful heights of the eternal spiral along which the human race is growing towards the throne of God, and we have come at length to the centermost burst of the life into the new form,—we have come to the deepest, sacredest, and sublimest transformation which has ever been, or can ever be wrought in the structure of society in the human race. Woman Suffrage is that ineffable change,—that divine transformation. Of all that Jesus came to do, so far as changes in human society are concerned, to establish His Kingdom on the earth, Woman Suffrage is that change which lies right at the core of the whole transformation, and is the central shrine of the sacred life, through the unfolding of which, under the laws of human nature, He would effect all that He came to do on the earth.

“Thus is the saying abundantly justified,—

JESUS CHRIST LIVED ON THE EARTH AND DIED ON THE CROSS TO GIVE WOMAN THE BALLOT.”

In this strain Joshua Davidson spoke for over an hour. From time to time he held in his hand sheets of paper evidently containing notes of heads of discourse. From these sheets I have copied what is given above, though it is but a small part of what was said.

FRIDAY EVENING.

God's “Ways.”*

The text was in Micah iv, 2, “And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of His ways, and we will walk in His paths. For the law shall go forth out of Zion, and the word of the Lord from Jerusalem.”

* For a full discussion of this see pamphlet of sixty-nine pages, “The Bible Plan for the Abolition of Poverty,” published by the author in 1872, second edition, 1900.

"Where is the mountain of the house of the Lord now and where are the people who are teaching God's ways? Who believes that God has any ways for man to know, and any paths for him to walk in, in his practical life here on the earth; and much more, who is showing them to mankind? Search the world through, and name any institution or body of people who are engaged in such a work. They are not to be found.

"What are God's ways? Ways are methods of conduct, institutions for the shaping of human action in affairs. God's ways are His institutions or methods for the action of men with men in the conduct of human affairs on the earth, as the context plainly shows. For beating swords into plow-shares, and sitting under one's own vine and fig-tree, are merely sample instances of such action.

"In part God's ways are God's methods for the conduct by men of their human affairs in the secular sphere of things. Let us parcel out this field. It has three departments,—the State, the work-place, and the home.

"Now this being the field, look about you and ask, Where on the earth is 'the mountain of the house of the Lord,' to which one can go and learn accurately, truly, completely, just what God's ways are in the State, in the work-place, and in the home? There is no such place to be found.

"But there is exceeding need for such a place, and such teaching. The greatest need of our land to-day is to know God's ways in practical human life, and to find in those ways God's solution of all the problems which now weigh down mankind. For instance, what is the difference between God's family and a pagan family? or between God's State and a pagan State? But these two departments I pass, and ask only concerning the department of toil, in which everyone in some manner must secure a living; for a living without labor by somebody is impossible.

"The foundation of labor is the land. Where is there any institution which knows that God has any way concerning the land? Yet God has such a way, and the central saying you will find in Leviticus xxv, 23, as follows:

"'The land shall never be sold: For the land is mine; For ye are foreigners and sojourners with me.'

"The whole of His land law is to be considered with this central saying, and the whole of that law is to be perfected, and applied

to our time: for Jesus said expressly that He came not to overthrow the Law or the Prophets, but to complete them.

“The land belongs to God: but He hath committed it in charge to the children of men; and they hold it from Him in trust to be administered for the welfare of every human being. For everyone, therefore, there is an inalienable, life, use-hold of a parcel or field such as each can work, the same to descend to posterity; and only as taxes to the community may anyone be required to pay anything for the use of the land, in country, or town or city alike. This is God’s way with the land.

“But there are exchanges of what is produced from the land. Concerning these, God’s way is that they shall be made at the labor cost of making them. As there are public highways for the joint use of all, so should there be joint labors in exchange for the joint benefit of all, at the labor cost of the same; and the law and spirit of life in this joint labor of exchange should be that which Jesus showed forth in His whole life, and declared to His disciples when he said, ‘He that would be greatest shall be servant of all.’ And they who are greater and serve are to share with those whom they serve, just as Jesus did. For Jesus, and He alone of all who ever lived on the earth, was the complete embodiment of God’s ways, and showed forth those ways positively to mankind.

“God’s ways are a system of institutions; they spring from a life; and they have a form according to that life, just as every plant has. For plant and human society alike bring forth after their kind; and kind is determined by life. The life of God, which determines what His ways are, is Love itself, which is ‘good will to men;’ and that is devotion to the public welfare. God’s ways are God’s Life, which is Love itself, taking on the forms, or methods, or institutions of society, which are correctly shapen as channels through which Love works in producing welfare. God’s Son was the human embodiment of God’s Love-Life, which is the Eternal Life with which He is forever alive, and whereby He is the Living God. To establish that Eternal Love-Life in the institutions of society, as God’s ways for mankind to live, was to establish the Kingdom of God; and that Kingdom was simply the completed system of those ‘ways,’ through which alone God’s will could ‘be done on the earth as it is done in heaven,’ where already those ways are established and followed. Hence when Jesus taught us to pray, ‘Thy kingdom come,’ He taught us to ask God to fulfill the prophet’s

prediction and bring in to the full His ways, which should constitute the system of institutions of the Kingdom, in which the citizens should walk.

“With such strange, and before unheard-of discourse Joshua Davidson overwhelmed his audience, although they all felt, so far as they perceived the drive of his words, for substance, what a lawyer present expressed in his law-office the next day, as, waving his hand toward the great library which covered the wall on one side, he said, ‘What he is teaching would, if carried out, wipe all those books out of existence, as completely as the law-books of slavery are wiped out in the South.’* And when the remark was reported to the teacher, he replied, ‘They will be wiped out.’

V.

THE PROTRACTED MEETING FOR THE KINGDOM; SECOND WEEK.

The Transfiguration. The Triumphal Entry into Jerusalem. The Journeyings of the Kingdom of God. The New Order of Ages. The Age of Universal Peace. The New Jerusalem. The Second Coming of Christ.

SABBATH MORNING.

The Transfiguration.

When the second Sabbath came no attempt was made by any of the other churches to hold public worship. The elder Davidson had warmly invited them all, pastors and peoples, to attend; and they all with one heart had accepted; so intense was the interest awakened by this remarkable man, and his more remarkable teachings.

The texts were, Mark ix, 2, “And He was transfigured before them;” and 7, “This is My beloved Son: hear ye Him.” The following is the substance of the sermon:

“Jesus of Nazareth was God in human flesh,—was Jehovah-God become a human being. When the lips of Jesus spoke, the heart of God uttered itself through them. The Transfiguration was the manifestation before the eyes of chosen men, in terms of

* Such a remark was made to the writer.

physical glory, of the Godhead in the manhood of Jesus. It was the authentication of Jesus to the bodily senses of men, that He was God's Son.

"Note what took place in Jesus. The record says, 'His face did shine as the sun.' 'His garments became white and glistening, exceeding white as snow; so as no fuller on earth could so whiten them.' What happened to Jesus? Jesus was God's calcium light of the human race; and His human flesh was the ground glass globe through which the light of the Eternal Life of God was irradiant. And this irradiance was so powerful that it shone through His garments, making them more resplendent than could the noonday sun.

"Then there appeared also Moses and Elijah, or 'The Law' and 'The Prophets;' and they too were in a glory, as He was.

"But a third glory appeared: for there came a bright, luminous cloud which swept down over them all, and embosomed them in itself. Thus there were three glories at once bearing witness to Jesus,—the glory in Jesus Himself, the glory set before Jesus in which Moses and Elijah appeared, and the glorious cloud which embosomed both these and the disciples; so that the disciples also shared in the 'most excellent glory,' as Peter himself bore witness long after in his second epistle.

"Now this threefold glory was but the culmination of a series of forth-shinings of Jehovah, which led up to this one; as the long avenue of sphinxes led up to the temple at Thebes. There was the Burning Bush, and the pillar of cloud by day and of fire by night, and the glory on the top of Sinai, and the glory that filled the temple when it was dedicated; and these all looked forward to this supreme event, the shining of the glories on the Mount of Transfiguration, in which, through chosen men, Jesus, the Christ, was authenticated to the world as God's Son.

"To this end there were words spoken. Concerning the words of Moses and Elijah, how could it have been imagined that they in that supreme hour of high triumph, when the glory of the universe revealed the Godhead of Jesus to the senses of men, how could it have been imagined that they would there talk with Him about the ignominious death on the cross? But now from henceforth only as we hold the Transfiguration and the cross together as co-ordinates, as Moses and Elijah held them in their talk with Jesus on the holy mount, can we have the right view of either.

“The chief words came out of the Cloud. As the Cloud talked with Moses at the door of the Tabernacle of the Congregation, so now that same Cloud spoke to the three disciples, and through them to the human race; and the voice out of that cloud was the Voice of the Living God. He, the Eternal, the Creator of the universe uttered words in the ears of men. What could those words be? The Voice out of the cloud said concerning the Man all aglow with the Shekinah of Israel,

‘THIS IS MY BELOVED SON, MY CHOSEN IN WHOM
I AM WELL-PLEASED;

HEAR YE HIM; and this final word, HEAR YE HIM,’ is the command of the Eternal to all mankind concerning Him whom He had thus authenticated as His Son, by the Glory that had shone forth; and whom He also approved by the word which He spoke. And now the question for every human being to settle, the supreme question of human life on this earth is, Will you accept the authentication, and obey the command?

“Jesus Christ of Nazareth, so authenticated, is He who is the Founder, as He is to become the manifested ruler of the Kingdom of God on this earth. The supreme duty of every human being is to work with Him in unfolding, and to serve and obey Him in His ruling that Kingdom. Hence we are required, here and now, with all our strength to set about adjusting our hearts and minds to Him, so that we may be able to order our whole lives and conduct according to His teachings. And to all this the Voice out of the cloud commands us, just as literally as though it were now rolling its solemn tones into our ears.

“A true Christian life is a life consciously and systematically devoted to keeping this commandment, thus spoken with an audible voice by the living God concerning His Son Jesus Christ,—‘HEAR YE HIM.’ And to obey that command, and join with Him in the work of unfolding His Kingdom, every soul of man is now called.”

Then lifting his hand he said, “Let us pray”; and all bowed together as he said, “O Eternal Father in heaven, breathe forth of Thy Holy Spirit within all these hearts, and speak there with Thy still small voice the very words Thou spakest in the holy mount; and may every soul before Thee hear and heed and obey unto full salva-

tion, and to heartfelt co-working with Thee in establishing the holy Kingdom of Jesus Christ Thy Son throughout all the earth. In His name we ask it. Amen."

SABBATH EVENING.

The Triumphal Entry into Jerusalem.

In the evening service Joshua Davidson read for the Scripture lesson a combine made from all four Gospels of the account of the Triumphal Entry of Jesus into Jerusalem.

At the time for the sermon he announced two texts, Matthew xxi, 9, and Mark xi, 10.

"Hosanna to the Son of David: Hosanna to the King of Israel: Blessed be the Kingdom of our father David that cometh. Hosanna in the highest."

Revelation xix, 16, "And He hath on His mantle and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."

"To know Jesus Christ as He was in Himself, and to know the work which He came to do in the world, is the supreme and most precious knowledge there is for mankind on the earth. The Triumphal Entry of Jesus into Jerusalem was the most dramatic event of His life. It was a volume of thought uttered in an hour of action.

"With manifold hosannas in joyous shoutings the crowds of His disciples rent the air, while thronging about their honored Prophet riding on the ass's colt down the western slope of Olivet, and entering Jerusalem, the Holy City. Yet the day, the action, and all that occurred are lost out of the mind and care of Protestant Christendom. The rest of Christendom that knows the day, knows it as Palm Sunday, because on that day the excited crowds, along with their shoutings, shook aloft branches of palm trees, and cast them down on the pathway before their King. But though they have the name, that name is largely empty of the thought which Jesus uttered in the event. But that we may try to obtain the real through-knowledge of it, I ask you to consider with me the question, *What did Jesus mean by His riding into Jerusalem?*

"Jesus of Nazareth was David's Son, and the legal heir to His literal throne, and to the temporal rulership involved therein. It

was as such heir that He was now riding into Jerusalem, while the people were rending the air with their glad acclaims. Moreover, the manner of His entering the royal city had a historical association which cannot be too strongly emphasized.

"Jesus, being at that time the legal heir to David's throne was following the example of Solomon, that son of David who took the throne next after him. For we read: 'And King David said, Call me Zadok the priest, and Nathan the prophet, and Beniah the son of Jehoiada. And they came before the king. And the king said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon; and let Zadok the priest and Nathan the prophet anoint him there king of Israel: and blow ye with the trumpet, and say, God save King Solomon. . . . And they went down, and caused Solomon to ride upon King David's mule, and brought him to Gihon. And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save King Solomon.' This riding of Solomon on the king's mule was an essential part of the official ceremonies by which Solomon was inaugurated as king over Israel and Judah; and the riding of Jesus was in as close imitation of that riding of Solomon as the circumstances of the case would permit.

"The sense of this relationship is increased if we recall the very passage in the prophecy of Zechariah, in which is foretold the riding of the Messiah-King into Jerusalem after the manner of the riding in of Solomon on his coronation day. I read to you the passage.

"Rejoice greatly, O daughter of Zion; Shout, O daughter of Jerusalem. Behold Thy King cometh unto thee: He is righteous, and having salvation; Lowly, and riding upon an ass; Yea upon a colt the foal of an ass.'

"This prophecy looking backward to the riding of Solomon, and forward to the riding of the Great Messiah-King,—Jesus,—blends the two together and shows us at once what the significance of the riding of Jesus was. The Triumphal Entry was the legal, regal act of Jesus, in which He officially assumed His position as Messiah-King over His great world-empire, the Kingdom of God, which God had promised to David a thousand years before; and He assumed it in the same sense as David understood it when the promise was made, and as Israel had always understood it throughout that whole millennium. The Kingdom of God, of which

Jesus then assumed the kingship, was, in His own conception of it, to be as literal an earthly empire as that of David and Solomon was, having the secular side equally as the religious side, being a true theocracy, in which He, as God's vice-gerent on earth, was to be 'King of kings,' and 'Prince of peace,' and over which He was to reign externally in His own proper, human body a literal, earthly reign, just as His great ancestors reigned. He had the same view on this point as Israel had had during all the ages before Him, though a very different kind of a temporal king, most assuredly. This view permeates the seventy-second Psalm, as the sap permeates a plant; and that Psalm presents and stands for the whole case. That the dream in the Psalm was of a mighty world-empire is unquestionable. That it was to be ruled over by David's promised Messiah-King is equally so. That this secular-religious world-empire was the universal expectation of the Jews is admitted by all; as it was also the expectation of the disciples.

"That Jesus had the same view is manifest in all that He did. Not by one word He ever uttered did He cast any doubt as to the correctness of this view; but rather by every word confirmed it. When the Pharisees, understanding the case just as I am interpreting it, and thinking His disciples dreadfully wrong, asked Jesus to put a stop to their outcries, instead of doing so He replied, 'If these should hold their peace the very stones would cry out;' thereby signifying that they were altogether right and appropriate in what they were doing. Thus wholly, and in the strongest manner, did Jesus confirm the prevalent view that the Kingdom of God was to be a literal, temporal, outward and secular world-empire, of which He was to be the earthly, Messiah monarch. By defending His disciples He approved their view to the utmost.

"But there was an element of error in the view of Israel and the disciples, though it was not in the foreground of their view at that time. Their error was as to the method by which Jesus was to inaugurate, carry forward, and administer the Kingdom which He came to found. That error was that He would work by force to effect His results, as the world had done before Him; and of the real method of His working they could not dream, nor could they have understood it had they been told. His method was to impart a new life, 'The Eternal Life,' and by the working of that Life in mankind to bring in a new spirit of life, and from that, a new set of institutions, thus 'making all things new.' But on this day

what was before the mind of the disciples of Jesus, viz., the coming Kingdom and the riding King, was literally true. There was nothing about it that needed correction. So then, here and now we may well join with the disciples in their ecstatic enthusiasm and proclaim that on Palm Sunday Jesus Christ began to be literally and openly the secular equally as the religious King of the whole human race, head and monarch of the Kingdom of God. Hence we may fitly say Palm Sunday is the CORONATION DAY of Jesus Christ as God's Anointed KING over God's Kingdom here on the earth; and as such ought to be kept with all the honor men can give it after a fashion fit to its nature and meaning."

MONDAY EVENING.

The Journeyings of The Kingdom of God.

The text of this sermon was in Daniel ii, 35, last clause, "And the stone that smote the image became a great mountain, and filled the whole earth."

"The image here referred to was the immense human figure seen in vision, which had the head of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron and part of clay; the whole representing the Course of Empire that unfolded in the four great monarchies, beginning with Nebuchadnezzar, which unfolded one after another upon the Mesopotamian plain and the land westward to the great sea. What the stone was which smote the image the prophet declares plainly in the forty-fourth verse saying:

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

"The stone Kingdom which the God of heaven was to set up was that Kingdom which Jesus Christ proclaimed, and sent forth His disciples to herald among all the nations. His command, 'Go, disciple all the nations,' was merely a different form of the command to fill the whole earth with the Kingdom. Now the Kingdom could not fill the whole earth without it traveled into every part of the earth; and after it had traveled, the route of its journeying could be traced. Well on toward nineteen hundred years have

rolled away since the King of the Kingdom of God departed from this earth into the "far country." During all this time that Kingdom has journeyed, expanded, been diffused. As Israel, setting out from Egypt, journeyed through the wilderness forty years, so has the kingdom of God, setting out from Palestine, been journeying in the earth for eighteen centuries; and the object of this discourse is to show you the route of those journeyings in all their various stages from the days of Pentecost until now.

"The first period of the Kingdom was from Pentecost until the destruction of Jerusalem in A. D. 70. During this period Jerusalem was the center of the life of the Christian organism; and James, Peter, John, and Paul were the chief personages in it.

"The second period was from the destruction of Jerusalem to the Council of Nicea, A. D. 325. During this period the center of the Christian life was around the eastern border of the Mediterranean Sea, having Alexandria and Ephesus for the two chief points. The chief personages of the period were Justin Martyr, Polycarp of Smyrna, Irenæus of Lyons in France, Origen of Alexandria in Egypt, Tertullian of Carthage, Eusebius of Cesarea, and Athanasius.

"The third period extended from the Council of Nicea, an event immeasurable in the history of Christianity, to the death of Gregory the Great, A. D. 604. At the beginning of this period the center of life of the Christian organism was mostly if not altogether at Constantinople; at the close it was chiefly at Rome. The Eternal City had become the capital of Christendom. At the opening of this period Athanasius, the greatest mind and man of his time, who dominated the Council of Nicea, was just ascending to the zenith of his power. In the midst of the period appeared Augustine, author of the Augustinian theology, accounted the greatest of the Church Fathers; his date being A. D. 430. At the close of the period Gregory the Great, unquestionably the greatest of the popes of Rome, except, perhaps, Hildebrand and Pope Innocent the Third, was seated in St. Peter's chair, and with his death the period ended. He was that Gregory who, while abbot, saw some fair white slaves in the market at Rome, and asking what race they were, was told that they were Angles. 'Call them angels rather,' he is said to have replied. Having learned that they were pagans, he later started to go with a band of missionaries to them. Church authorities of Rome would not allow this. Instead, they sent after

him, and constrained him to return and become Pope. Thus, in 590, against his wish, he was elevated to that high office. However, he sent a monk named Augustine, with forty others, over into Anglia, and as a result that island became finally Christianized.

"With the going of Augustine and his forty monks there went also the ark of the covenant of the Kingdom of God; and it rested there for a thousand years on those outpost isles, the farthest bound of the west then known to man.

"The fourth period opens with the coming of that company of monks to the British Isles in A. D. 596, and ends with the appearance of John Wiclif in A. D. 1356; and during all that period the center of the power and life of Christianity was in those islands.

"But there was a preparatory work, which may not be overlooked. With the coming to Ireland in A. D. 432 of the man known as St. Patrick, the dawn of the new period began. A century and a quarter later arose St. Colm of Ireland, a man of princely and royal blood. Tall, large framed and spare, with dark auburn hair and red-black eyes (like David, King of Israel), and a voice powerful, sonorous, and far-reaching, yet sweet and tender, he was the most vital and effective personage in Christendom in his day. In A. D. 563 he founded on the island of Iona a monastery college, which, ere a generation had passed became the spiritual beacon light of Western Europe, and continued so for two hundred years. By the magic of his eloquence, with the blessing of the Spirit of God, he converted the western and northern Picts of Scotland to Christianity; and from that time Scotland has been under the Christian faith. The island of St. Iona, lying as it does between Ireland and Scotland, was the center of vital Christianity for both. After St. Colm of Ireland, St. Columban appeared, who flourished at the time when Augustine and his monks came to Kent, and began their work at Canterbury.

"During the century between six and seven hundred a great struggle arose between the English and Irish Church, between Canterbury and Iona, as to the time of "Holy Week;" and the decision went to the English side. This was at the Synod held at Whitby in A. D. 664, perhaps the most important event in England before the Norman conquest. In the closing part of this century the 'Venerable Bede' arose, born about A. D. 673, who, on account of his learning, piety and talents, was deemed 'first among English scholars, first among English theologians, first among

English historians,' being probably the most distinguished scholar in Christendom in his day.

"In the second century after him, namely, in A. D. 872, Alfred the Great came to the throne at the age of twenty-three. He was easily the greatest monarch who had ruled a nation on the earth since the Christian era began. He was literally and to the full the David of the English peoples. He found England a bunch of tribes: he left it a nation. He founded English prose. He founded Oxford, and the English University movement. He was a statesman of the first order, a scholar of high grade, a man of poetic temperament, a musician, and a true seer; withal he was patient, serene, judicious, well-balanced, and practical. The sphere of his action was small, as that of David was. Yet David made Israel a nation having a world-mission affecting the destiny of all mankind that was to follow, by preparing the way for the first coming of Christ. So Alfred was the David to a greater Israel, the English-speaking peoples throughout the world, having a far mightier destiny, namely, to prepare the whole of mankind for the Second Coming of Christ, and the inauguration of His glorious Messianic reign over all the nations.

"The most important and far-reaching event in this period after Alfred was the conquest of England by William the Norman in 1066. This brought a new race to mingle its blood with that of the Angles and Saxons, and all the other peoples which made the already composite England. Thus, was produced a race of richer and more varied capacity, a race higher graded and more gifted than any other the world had ever known.

"One more great event took place in this period, bearing both on the national life of England, and quite as much on the unfoldment of the Kingdom of God among men, and that was the extorting of the Great Charter from King John at Runnymede, in July, 1215. Constitutional government for the English peoples, and for the human race as well, dates from that day; and constitutional government is a vital part in the Kingdom of God on the earth. Jesus of Nazareth was that one, sole human being out of whose living personality could arise an order of society the very web of which, politically, must be a constitutional form of government; and only in such a form could a 'government of the people, by the people, and for the people' arise; and such a government is, in its political structure, the Kingdom of God itself. So the ark of the

covenant of the Kingdom of God was at Runnymede that day; and from that day on, the shaping of that Kingdom emerged with slow but steady growth.

"The fifth period began with the appearance of John Wiclif in 1356, and ended with the sailing of the 'Mayflower' in 1620. John Wiclif was an Oxford graduate and professor, as well as an ordained priest of the Church of Rome. At that time no one could be elevated to any church position without paying for it roundly to the Pope; and it was currently declared that more English money was sent every year to him than was paid into the royal treasury. As a true Englishman, loyal first of all to his own native land, Wiclif resisted the whole system of papal taxation as un-English and un-Christian, in which position he was supported by John of Gaunt. In his later life he retired to the rectory of Lutterworth in Leicestershire, where 'he lived continuously after his expulsion from Oxford in 1382.' In 1380 he denied Transubstantiation. Later he set aside the Pope, and taught that Christ was the only Head of the Church, and in place of Church authority he also set up the Bible. Protestantism in full measure was embodied in him. He further organized the preaching movement of his time, ordaining his 'poor priests,' and sending them throughout England. Thus they established 'a worship essentially Protestant, which did not depend for its performance on priest or Church.'

"Moreover, out of his work arose the movement of which 'John Ball, the mad priest of Kent' was the chief voice, which resulted in the 'Peasants' War' of 1381. And out of this finally came, though with frightful bloodshed, the abolition of serfdom, and the arising of a free England.

"Finally, he translated the Bible out of the Vulgate, or Latin version, and so gave a free Bible to the English people almost a century and a half before any other nation of Christendom had it.

"John Wiclif has been called 'The Morning Star of the Reformation.' He was far more than that. He was the very seed of life of the Reformation. Two hundred years after, he was represented as the spark of fire, John Huss as the one who blew the spark into a flame, and Luther as the one who waved the torch. This is substantially the truth of the case. John Wiclif made John Huss and Jerome of Prague. All their views of truth by which they were set against the Pope, they obtained from John Wiclif's books, a fact now certainly known. From them the seed of spiritual life,

that is now called Protestantism, spread throughout Europe, and so prepared that quarter of the globe for the torch of Luther a century later.

“But there is more than this in John Wiklif. From the Hussites who came from him, sprang the Moravians; and it was a Moravian who lit the soul of John Wesley, though it was George Whitfield who brought him forth into action.

“But even more came from John Wiklif. The effect of his work never ceased in England. Out of it came the movement of which William Tyndale was the beginning, to translate the Bible from the original tongues,—a movement which throbbed and beat and burned in the hearts of Englishmen for well-nigh a hundred years, until finally that finest classic of English speech, the King James version of the Bible, was produced; and indirectly, that English-Bible-translation movement produced Luther’s translation, which in all the world is only second to the English version.

“Out of this English-Bible-Protestant movement arose the Separatist movement, which unfolded to perfect bloom in the Scrooby church; from which, in the cabin of the ‘Mayflower’ far over the sea, came the ‘Mayflower’ compact, in which the Kingdom of God in its secular form had its first appearance. The way the Separatist movement arose was this.

“Early in Queen Elizabeth’s reign the English government by an Act of Uniformity, established a church for the whole realm, determining the doctrines to be taught, the forms and places of worship, what the offices should be and what vestments should be worn, gave to the crown the power to appoint all the officials; and required, under severe penalties, that all worship should be according to the statute. This made the Church a department of the State, instead of a department of society co-ordinate with the State; and the action was completed by giving the bishops, as a part of the nobility, seats in the House of Lords. At once there began to appear in the realm congregations that refused to obey the law, and demanded instead the entire separation of Church and State, from whence they came to be called Separatists. They accounted a church so ruled, the ‘harlot of the State,’ as John Penry, one of their chief preachers said; and for this saying he was hung by Queen Elizabeth in 1593. Unto this day the Church of England remains in the same harlot relation to the State.

“What the Separatists held and sought for was ‘freedom to wor-

ship God' for all citizens, 'according to the dictates of their own consciences.' They further held that the local church was the final fact, being composed of converted persons voluntarily associated together in a 'willing covenant,' the authority of the keys or government, vesting in the whole body of the membership (as Jesus said, 'All ye are brethren'), under the Lordship of Christ; church action being by 'general inquiry and consent.' The church offices were to be such as are named in the New Testament; and the officers were to be persons who, having been proved worthy, had been 'duly chosen by the church which calleth them.' And finally they held to the fellowship of the local churches one with another, though not for rulership, but only for mutual advice and edification.

"Among the Separatist churches the one which became the very ark of the covenant of the Kingdom of God was formed in the obscure hamlet on the northern edge of Nottinghamshire,—Scrooby. Here there abode for about fifteen years in the great manor house, William Brewster, a man of official rank and high esteem, who had moved among the most eminent in court circles. During all his life at Scrooby he was an officer of the State, but accompanied with the despised Separatists. Finally, about 1606, a local church was formed there, which met in his house and at other places, as the necessities of the case required: for they were hunted by the officers.

"King James the first of England who was now reigning, having said of the Separatists that he would 'harry them all out of England,' and urged on his officials to do so. The Scrooby church succeeded in reaching Holland in 1608, after a year that was filled with many grievous trials and afflictions.

"Three men were before all others in this movement. The chief of the three was William Brewster, who has been justly called the father of this church, and in whose home it was housed in Scrooby. The second was Rev. John Robinson, the pastor of it, whose gentle heart, deep, clear mind, and steadfast perseverance, all exerted with fine balance, discrimination, and judgment, made him evidently one of the loftiest souls of that time, aside from the circumstances of his career, which have set him among the immortals of mankind. And the third was William Bradford, governor and historian, who guided the colony, and garnered the fruits of the movement.

“After a year in Amsterdam the whole body moved to Leyden, where they abode for eleven years, instructed and nurtured by their pastor in the spirit and ways of God, until the fullness of the time had come, and they determined to make a home for themselves in the new world.

“And this brings us to the sixth and final period of our discourse, which extends from the sailing of the ‘Mayflower’ in 1620 to the close of the war of Secession for slavery. The Kingdom of God came over in the ‘Mayflower’ and landed on Plymouth Rock, and ever since it has centered first in New England, and then in that nation which sprang from those Pilgrim Fathers and the people who followed them.

“The Kingdom of God is the rulership of God through His Son Jesus Christ in a community of people who are brethren ‘in His Name.’ Such was the Mayflower church in pre-eminent degree, as the records abundantly show; and right from that church sprang the Mayflower State, which was formed in the cabin of that vessel. Here we may well note that never in the world, before or since, has a nation sprung out of a Christian church. The Mayflower State sprang out of the Mayflower church.

“The Mayflower church centered on a covenant; and in it government was by ‘general inquiry and consent.’ The State, which was formed from that church, also centered on a covenant, the Mayflower compact; and equally in that State the government was by ‘general inquiry and consent;’ and all was done ‘in the name of God,’ as much as any religious work could be done. From the Plymouth colony came all New England. In New England arose the Confederation of the United Colonies of New England based on a covenant, May 19th, 1643. This was the precursor of the larger gathering of a hundred and forty-five years later in Philadelphia, from which the nation sprang. In that later time there came out of New England the chief forces which worked the separation from Old England; and then the new nation was formed, based upon a covenant, the Constitution. So the American nation grew from out the Mayflower church, the only nation that ever sprang from a church of Christ. Thus, in the vital nature of its being and in its providential historical development, that nation is the Kingdom of God on the earth.

“Moreover also there arose out of New England the Anti-slavery movement, which purged the land of slavery, and made the flag of

the nation forever the banner of free men, and the domain of the nation forever the home of free men,—made the whole land a place on the earth never more to be polluted with the foot of a slave.

“Again, the life of this nation is the Spirit of Jesus: for above question that life is ‘Public Spirit,’ or the purpose to carry on all affairs for the public welfare; and no man can have any place unless he urgently stands for this end. Indeed, what is ‘Public Spirit’ but the secular side of ‘Goodwill to men’ which the angels sang to the shepherds? and but that ‘going about doing good,’ which was the very mint mark of the life of Jesus? And now, with slavery ended, and the nation preserved, the United States of America stands before the world as the type and emblem of all that public beneficence in which she appears as the Hope of the human race. Thus, is she also in her history, as in her origin, the Kingdom of God on the earth.

“But the stone kingdom is to fill the whole earth; and if our nation be that kingdom, how is it to fulfill that prophecy? Is it in mighty immensity to subdue all the nations, and overwhelm all the peoples by force of arms? By no means. Not in any such way is the stone kingdom to fill the whole earth. It is, rather, after the manner of the forces of nature in the springtime, to diffuse itself throughout the whole earth by example and moral power.

“Among the Greek States one held the leadership and so was called the Hegemon, or Chieftain State of all. There is a leadership of mankind, a hegemony among the nations and peoples and kindreds and tongues of the earth, in which one nation becomes foremost, the head and leader of all. That hegemony among the nations, that leadership of the peoples the Almighty Hand which directs the drift and determines the goal of all human affairs, ordained from the beginning to the American nation. The United States of America is even now evidently becoming the Hegemon of the nations, the chieftain nation of the human race. By that leadership, the influence of this nation will become so great that all the nations of mankind will study it, understand it, believe in it, love its ways, choose them, practice them, be transformed into the image of this nation as their leader; and so all the other nations will become governments ‘of the people, by the people, for the people,’ with all public affairs done by ‘general inquiry and consent.’ Thus, all the rest of mankind will be transformed into the Kingdom, being shapen after our pattern as the Hegemon, or

Leader Nation of mankind,—we being the embodiment and unfoldment of Jesus Christ of Nazareth. And when all the nations are thus transformed into our image, then and in that result will the kingdoms of this world have become the Kingdom of our God and His Son; and thus will mankind have been made ready for the return of the King unto His Kingdom, to reign over all the earth His heavenly reign of peace. Then will the song of the angels at Bethlehem be finally and completely fulfilled; and the ministration of the Babe of Bethlehem will have been accomplished. Then, also, will the other great prophecies be fulfilled, when ‘the knowledge of the glory of Jehovah shall fill the whole earth as the waters cover the sea;’ when ‘the will of God shall be done on the earth as it is done in heaven;’ and when Jehovah-Jesus-Messiah shall reign over the whole round globe King of kings, and Prince of peace; and ‘of His Kingdom there shall be no end.’ And all this is to come, literally, through the Americanization of mankind.”

In the closing prayer Joshua Davidson said:—“O, Thou eternal Creator, who orderest with equal ease and perfect oversight the flight of birds, the growth of human lives, the uprisings and down-fallings of nations, and the one great Course of Empire throughout all the history of mankind, bring Thy mighty purposes to pass in the destiny of our beloved land among the nations of the earth, to the end that the sacrificial life and death of Thy holy Son Jesus Christ may come to full fruitage through that destiny in the highest good for the whole human race throughout the globe, even in that blessed estate when sin and death shall be no more. We ask it all in His Name; Amen.”

TUESDAY EVENING.

The New Order of Ages.

When the audience came into the meetinghouse, the next evening, they saw hanging behind the pulpit a large piece of sheeting, on which was a kind of picture in heavy, black lines. The boundary was a great circle, which inclosed an unfinished pyramid, lying in layers of smoothed stone, with the top wanting. Over the pyramid was a triangle in a radiance, inclosing an eye; and over that, in a curve near the border were the Latin words, “Annuit cœptis.”

At the lower edge, just within the border, and in a curve also, was another Latin saying, "Novus Ordo Seclorum."

Joshua Davidson named for his text Isaiah lx, 22.

"A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in His time."

"Whatever may have been the thought in the prophet's mind when he wrote these words, certainly to no nation on the globe since the Christian era began have they been so fitting as to our own. The 'little one' of the Pilgrim Fathers, by the coming of the Puritans, became 'a thousand;' and the 'small one' of New England has become the strong nation of to-day, far stronger than any nation that has arisen in Christendom. The Kingdom which the prophet saw in its sunrise glory is here; and all that his rich imagination depicted as a vision has become everyday life in this our own beloved land.

"But if this nation be the Kingdom of God which Jesus heralded, it is right to expect that some consciousness of that fact should appear in its history. Such a consciousness has appeared. In the last century sayings were uttered which seem to me like the voice of the Most High breathing in prophecy through chosen men concerning this nation as God's Kingdom;* and the spirit of those prophetic utterances permeated the whole land, and stayed up the hearts of the people while the Revolution was being fought out, our Independence achieved, and a Nation was emerging out of a congeries of colonies.

"Samuel Sewall, judge of the Supreme Court of Massachusetts in 1692 and chief justice in 1718, wrote in 1713 a work upon the 'New Heaven as it makes (appears) to those who stand upon the new earth,' in which he says:

"'New Jerusalem will not straiten, and enfeeble; but wonderfully dilate and invigorate Christianity in the several Quarters of the World. . . . And for one that has been born, or but lived in America, more than threescore years, it may be pardonable for him to ask, Why may not that be the place of New Jerusalem?' After further arguing that New Jerusalem is in New England 'he breaks forth in words, printed in large italic type and made prophetic:'

"'Lift up your heads, O ye Gates' (of Columbina or Columbia),

*I am indebted to Charles Sumner's "Prophetic Voices Concerning America" for the following quotations.

'and be ye lift up ye Everlasting Doors, and the KING of Glory shall come in.' Thus he proclaimed that New England was the New Jerusalem.

"About 1726 Rev. George Berkeley of the Church of England, who afterwards became the Bishop of Cloyne, wrote in England, previous to his residence of two years in Connecticut, a poem the last verse of which is composed of these immortal lines, long a part of our proverbial literature—

'Westward the course of empire takes its way.
The first four acts already past;
The fifth shall close the drama with the day;
Time's noblest offspring is the last.'

"Daniel Webster called it an 'extraordinary prophecy,' 'an intuitive glance into futurity;' and says, 'The inimitable imagery and beauty with which the thought is expressed, joined to the conception itself, render it one of the most striking passages in our language.' And I will venture to add that it is worthy to be compared with the great prophecy of Nathan to David, the King of Israel. Let us note carefully the pith of the thought.

"'The first four acts' signify the four great empires of Daniel's visions; while the fifth act signifies his fifth empire, the stone kingdom, which was to fill the whole earth and never pass away. 'Westward' means that this fifth kingdom was to be the westward of the other four; and the whole saying means that it was to be in the New World toward which the poet was earnestly looking when he wrote, and to which he soon went. The verse is, then, the declaration that America is the fifth empire of Daniel, the stone empire, the Kingdom of the Messiah, which the God of heaven was to set up; and that so it is the Kingdom of God which Jesus Christ proclaimed. The man who uttered this prophecy was one to whom another poet said there had been given 'every virtue under heaven.' And under the glory light of his words I may venture to lift up the same great cry in another form, and declare that here, in our own beloved land, the Kingdom of God doth now appear, and holds its final throne.

"That the thought of the poet above quoted was prevalent in New England appears from the following anecdote. In the boyhood of John Adams he used to hear repeated 'with rapture,'

so it is said, the following couplet, which in the early part of that century was a current and cherished proverb in New England—

‘The Eastern nations sink; their glory ends;
And empire rises where the sun descends.’

“The same thought appears also in a striking form in ‘Burnaby’s Travels through the Middle Settlements of North America, in 1759–60;’ in which occurs the following remarkable saying:

“‘An idea as strange as it is visionary has entered into the minds of the generality of mankind, that empire is traveling westward; and everyone is looking with eager and impatient expectation forward to that destined moment when America is to give the law to the rest of the world.’

“In 1755 John Adams wrote the following: ‘Soon after the Reformation a few people came over into this New World for conscience’ sake. Perhaps this apparently trivial incident may transfer the great seat of empire to America. It looks likely to me.’ And three-quarters of a century after his son, John Quincy, recognized this with emphasis as a true prophecy.

“While the great storm of the Revolution was closing down on the Colonies, the eyes of other seers were opened, and their voices were heard. Early in 1773 Jonathan Shipley, Bishop of St. Asaph, England, in a sermon said, ‘The colonies of North America have not only taken root and acquired strength, but seem hastening with accelerated progress to such a powerful state as may introduce a new and important change in human affairs.’

“As that storm was nearing its ending, Thomas Pownall, a British official, who had been successively Governor of Massachusetts, New Jersey, and South Carolina, in a Memorial to the Sovereigns of Europe, issued in 1780, said:

“‘The independence of America is as fixed as fact. She is mistress of her own future, knows that she is so, and will actuate that power which she feels she hath, so as to establish her own system, and to change the system of Europe.’ A hundred years ago this was said, and now we see the change already begun and going forward.

“After the separation had been consummated, Rev. Richard Price, D. D., an eminent divine of England, and an ardent friend of the colonists, who had repeatedly written in prophetic strain

during the revolutionary period, finally in 1784 said, 'With heartfelt satisfaction I see the revolution in favor of universal liberty which has taken place in America,—a revolution which opens a new prospect in human affairs, and begins a new era in the history of mankind. Perhaps I do not go too far when I say that, next to the introduction of Christianity among mankind, the American revolution may prove the most important step in the progressive course of human improvement.' And he also called it, 'A new era in the future annals, and a new opening in human affairs, beginning among the descendants of Englishmen, in a new world! A rising empire, extended over an immense continent, without bishops, without nobles, and without kings.'

"But this thought of the 'new era' unfolded to the full in the souls of some of those who were chief in the revolutionary period in this country, and they foresaw that in the end the United States would come to the leadership of the whole human race, and would determine the form and order of society throughout the globe for all mankind. Thus, in 1813 John Adams, still retaining the prophetic fire of his youth, wrote to Thomas Jefferson, as follows:

"'Many hundred years must roll away before we shall be corrupted. Our pure, virtuous, public-spirited, federative republic will last forever, govern the globe, and introduce the perfection of mankind.' And eleven years after that, April 4, 1824, Thomas Jefferson wrote to Edward Livingston, 'the eminent jurist,' as follows:

"'You have many years to come of vigorous activity, and I confidently trust they will be employed in cherishing every measure which may foster our brotherly union and perpetuate a constitution of government destined to be primitive model of what is to change the condition of mankind over the globe.'

"Such are some of the more striking expressions concerning the nature and destiny of this nation, made by individuals during something more than a century before and after the Revolutionary War; and they highly warrant the great theme I am maintaining before you, that this United States, our own beloved, native land, is the very Kingdom of God which Jesus proclaimed in Galilee almost nineteen hundred years ago. But from these we now turn to an utterance which far surpasses them all together,—the word spoken by our nation itself as found on its great national seal.

"To every completed seal or medal there are two sides. The great seal of the American nation has two, one well known, the other practically and strangely unknown. The first has the spread eagle with the shield on his breast, the olive branch in one talon, and the sheaf of arrows in the other, over him a cluster of thirteen stars in a glory reposing in a cloud, and in his beak a streamer bearing the legend, 'E Pluribus Unum.' This picture is a part of our daily national life, and requires no further remark now. But the other side,—I draw near to speak of that.

"There were two sides reported to Congress in 1794 by the committee appointed for that purpose; and the report was adopted. The side so familiar to us was cut and used; the other was laid away in a drawer, and practically lost except to a few officials,

THE REVERSE OF THE GREAT
SEAL OF THE UNITED STATES. ITS
SIGNIFICANCE AS AN EMBLEM OF
OUR NATION



until now recently the patriotic fervor since the close of the war for the Union has by some unknown chance called it into view. It is a sketch of this other and hitherto unknown side of our great national seal which hangs before you. I will endeavor to present accurately and completely the whole great thought of our fathers as they uttered it herein.

"By the pyramid they meant that the nation they had formed was the most enduring in kind which man could produce. By its being formed of finished stones they meant that this nation was composed of finished States, each polished and completed in itself; and yet by these stones in the pyramid they meant that the States were all combined into one nation. By the pyramid's being unfinished, they meant that more States were to be added to the nation. By the eye in the triangle in a radiance they meant the Deity illumining and blessing the nation represented by the pyra-

mid. The Latin saying overhead, 'Annuit Cœptis,' means, He (the Deity represented below) favors our beginnings, or undertakings. That is, the fathers of the Revolution and of the first years of the Constitution said that this was the nation which God had blessed and was blessing. But of all that was said on this wonderful emblem, what is far more than all the rest is the saying below,—'Novus Ordo Seclorum,' which means, 'A New Order of Ages.' Since Our Lord went up to heaven, no word of such high import has ever been uttered to men. This is the saying of a nation to the human race.

"The word 'seclorum' is the Latin for the word which Jesus used when He said, 'the end of the age;' 'the age to come;' and which Paul used when he said, 'wisdom of this age;' 'princes of this age;' 'unto all the generations of the age of the ages;' and many other like phrases; in all which the word means in Latin or Greek or Hebrew or English, a great period of time marked by some distinctive characteristic which gives the period its special features; as when we say, 'The Age of Steam,' or 'The Age of Discovery.' In this same sense our fathers used the Latin word we are considering, and meant periods of time having distinguishing features which characterized them, as in the 'Middle Ages,' or the 'Dark Ages.'

"We note that our fathers did not say, 'a new age,' which would have meant merely a new period: but they said, 'A New Order of Ages,' meaning a new kind of periods of time, having a new sort of distinguishing features, giving them new characteristics. By 'new' they said that these were to be such as the world had never known before; and by the placing of their saying they declared that this nation was ushering in that new kind.

"In what was this nation new that it could go so far beyond all that had gone before it as to usher in, not a new age merely, but a 'New Order of Ages.' It was new in its source; new in its life, new in its structure, new in its workings.

"It was new in its source. It sprang directly from the Church of Christ, and from Jesus Himself, as the Founder of that Church. For the first time in the history of mankind there appeared a nation which embodied the ideal which Jesus proclaimed in His Kingdom of Heaven. For the 'New Order of Ages' of our fathers and the 'Age to Come' of Jesus Christ are the same period of time.

"It was new in its nature, both in its spirit of life and in its structure.

"It was new in that it had a new life, a new spirit, a new aim, temper, purpose, end. And what is this new life? It is PUBLIC SPIRIT, which is the secular side of the Spirit of Jesus. It is that Spirit of 'Good Will to Men,' which the angels sang at His birth, and which, as the life of His life, moved Him to go 'about doing good.' It is that spirit of living to help live, which is the master spirit in our whole national life, and which drives all things on to promote the good of the whole people,—a spirit which cannot be content with the good of the greater part, however large that part may be; but which has no peace, and gives no peace save as it secures the continual betterment of the whole community and of every individual in it. Moreover, this new life was derived from Jesus Christ, and thus the new source appears again. It came through the Church into those chosen and winnowed souls who formed the germ of this nation; for the Pilgrim church and the Mayflower commonwealth formed the primordial germ or cell out of which this nation grew; and the spirit of life which formed that germ is permeating the nation now, never so much as now, and, in spite of all the evils not yet purged away, is making the public weal the supreme end of the State, is constraining every public citizen to profess at least to be promoting that weal, and compels him a part of the time surely to do so.

"But along with this new life there has come a new structure of society corresponding to the new life. The primal germ of this new structure of society is TOWN MEETING; and the completion of it is the American Republic, which is that 'government of the people, by the people, for the people,' in behalf of which Abraham Lincoln, and half a million of his fellow citizens died. Now the supreme structural fact in this system, which constitutes it new, is that the people are equal as citizens before the law, that they determine who the officers shall be, and that those officers must be responsible to them.

"But there are other new structural elements besides this primal one. One is our free, common-school system, in which the State endeavors to make sure that the people, being the source of power, shall be sufficiently intelligent fitly to use that power.

"Another new structural element that fits us to be the founder of the 'New Order of Ages' is the entire separation in the conduct

of Church and State. A free Church in a free State was an ideal unknown to mankind until the American people hung it aloft before the eyes of the world, as the high, banner fact of our national form of government. The State apart, doing what belongs to it: the Church apart, doing what belongs to it: neither bearing rule over the other: both permeated by a common spirit and life; both seeking the public weal; this was never before seen in the history of the world. Such are the chief structural elements which make us 'new,' and they are of the highest kind, and set us apart from all the nations of the earth. And the new structure, and the new life constitute a new nature; and that new nature it is which fits us to be the founder of the 'New Order of Ages' which our fathers proclaimed on our great national seal.

"At this point, considering both sides of the seal together, we note that the side familiar to us, with its legend, 'E Pluribus Unum,' sets forth the structure of our nation in itself,—one nation from many States, while the side so unknown to us until now, sets forth our relation to the rest of the nations of the earth. In the 'New Order of Ages' period after period of time is to roll away during which the peculiar characteristics of this nation are to permeate all the other nations of the earth, until they are transformed into the image of our own; and it is this permeating movement, as it shall advance from portion to portion of mankind, which will constitute the ages, one after another, of the new kind as they shall unfold, until the period of the life of mankind on the earth will be made complete.

"What is this unfoldment, then, but just what John Adams wrote when he said that this nation would 'last forever, govern the globe, and bring in the perfection of mankind.'

"But in being all this it becomes far more. This nation in compassing the globe and 'bringing in the perfection of mankind,' is fulfilling the ancient prophecies; for thus shall 'the kingdom and the dominion and the greatness of the kingdom under the whole heavens be given to the saints of the Most High,' while the Son of the Most High, Jesus Christ, shall reign as King of kings and Prince of peace; and 'of His kingdom and peace there shall be no end,' but 'He shall reign forever and ever.' And then, when all nations, peoples, kindreds, tongues, and tribes shall have been transformed into the image of our own nation, with its new life and new formation, then will America become the New Jerusalem, and

the tabernacle of God will be with men, and He will dwell with them, their God."

WEDNESDAY EVENING.

The Age of Universal Peace.

The text was Micah iv, 3: "They shall beat their swords into plow-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

"The heart of the Hebrew prophets was like a cloud at the dawn of day, made golden and glorious by the beams of the rising sun. Each one was a human shekinah wherein God dwelt, and through whom He spake. The text is from an utterance of God breathed through the soul of one of these prophets. As such an utterance it is literally true, and not a man's word spoken in a figure; and as such may we receive it like bread, and rest our hearts upon the faith that the time is coming on this globe when there shall be no more war, when God's Son shall usher in that day.

"I. Take the full measure of the good that is to come when 'war shall be no more.' What is war? * War is the standing up of men in rows over against one another, and killing and being killed, until one side or the other gives way. The center and pith of war is killing,—the battle, up to which all leads, and around which all revolves. It is organized, systematized killing of men by men.

"Now the proclamation of God through His prophet to the whole human race is that the time is to come on the earth when all killing of men by men shall end forever; and when universal peace shall bless mankind. One of the most important things needful for the development of Christianity and the good of man is the deep, permeating, controlling, vital conviction that this is literally to come to pass; and that there is a way of conduct open to men by which it can be brought in irresistibly.

"II. What does the saying 'beat their swords into plow-shares, and their spears into pruning hooks' mean? Put into modern speech it means, melt up their cannon and cast them into plows; and make over their muskets into mowing machines, and sewing

*The writer organized a company, and served in the Civil War three years as captain.

machines. It means to do away forever with the navy yard at Charlestown, and the armory at Springfield; and throughout this land, and throughout the globe to do the same with every similar place. And it will be done. As God lives, and as Jesus died on the cross for the sins of men, so surely will it be done literally to the uttermost; and the foresight of it, even now, ought to make us full of joy and gladness as the disciples were when they sang their hosannas at The Triumphal Entry into Jerusalem. It will come.

“III. And now let us advance to take full measure of what it means to ‘learn war no more.’ It means not to learn the art of war any more, not to learn how to fight. It means no more State militia, and far more, no more regular army. It means no more drilling evenings, and no more armories to drill in. It means no more State encampments at South Framingham, or anywhere else. It means no more West Point, or any other military school; and no more Annapolis, or any other naval school. And it means all this not only in the United States of America, but equally in all the nations of the world.

“IV. How can this blessed condition be brought about? How can it ever come to pass that the nations of the earth shall learn war no more? But as sure as God lives it will be, and He gave His only and well-beloved Son to bring it in, and the flame-fury of the battle must be quenched in the hearts of the human race, so that men will not want to fight.

“1. Christ must be put in the heart. In so far as the Prince of peace has been received and reigns there, the love of war departs. To write upon a soul the saying of Paul, ‘For the love of Christ constraineth me,’ is to quench in that soul the flame-fury of war. This is the beginning, the indispensable need, for which nothing can be substituted, anymore than anything can be substituted for life in a seed. But though it be the indispensable beginning, it is by no means the whole. There must be new institutions, new methods of action through which the new life force shall work. And these must be established by men through whom the power of God is working.

“2. One of the new methods of action to be established for this very end,—to bring in the reign of peace, when war shall be no more, is to establish Woman Suffrage, which is the breaking of the yoke of man from off the neck of woman, and making her a free woman in Christ Jesus. And the free woman in Christ Jesus is a new

woman, so new and different that one can hardly imagine her now. With the free, new woman will come a new family, with the woman at the head. From that new family, a new child will be born; and the new child will be like unto its mother; and the mother will be like unto the Prince of peace, who set her free, and so made it possible for her to become what womanhood should become. Woman, wholly freed, must ascend the throne of the family, and as queen of it dedicate herself to motherhood 'in His Name.' Thus, all the children will be love children and Christ children, twice born at the first birth. In the boys so born the Christ-love will abound instead of the flame-fury of war, and the men who grow up from those boys will have no disposition to make war. Thus, and thus only, will the war fury fade out of the human heart, and that love of peace grow in it which will bring the glad day when the nations shall learn war no more. And it will come as surely and as irresistibly as the sweet powers of the springtime come. O God in heaven, speed, speed the day!

"3. Another method of action by which universal peace will be greatly promoted will be a universal system of education. When every boy and every girl in the world graduates from a High School, or even grammar school, nobody will be found willing to shoot other people down; and mankind will be so intelligent, trained, and self-poised as to settle all disputes which may arise without resorting to the test of killing and being killed. The development of this grade of intelligence and of the freedom of woman will go hand in hand, and each will stimulate and strengthen the other.

"4. One more betterment of condition will help beyond measure in bringing in the time of the final and universal peace,—the increased use of machinery. The more machinery is used, the more mankind rises in grade through developed skill. Also the more the people gather in towns and cities; and as they so gather, the fewer are they who obtain their living directly from the soil, and the more are they who must obtain their living, therefore, through exchange with others who do work the soil directly. When three-quarters of the people have no direct connection with the soil, but must obtain their living indirectly from others, then a slight disarrangement of the means of exchange would produce starvation in a short time. Under those conditions a war would, in a few months, bring on a famine by which myriads would die for lack of food where thousands were killed in battle. When that situation

comes no human beings will be capable of beginning or carrying on a war. The horror of such results to the women and children, the weak and innocent, will be so great, and the sense of humanity will be so great also, that by universal consent war will be put away as an outrage on human nature, the same as now it would be felt by the English-speaking peoples, to put the women and children of a captured town or city to the sword. We have outgrown that, and similarly war will be outgrown.

“Good people who hear me to-night, I give you glad tidings and all hail! For our Heavenly Father will surely make the Brotherhood of man a living reality here on the earth, and the time will come when, as the permeative forces of nature flow and cause all things to grow, so will the Holy Spirit permeate the human race, operating through the channels I have indicated and many others, until human nature shall be transformed, and the words of the prophet shall be fulfilled to the uttermost. Not anywhere in all the globe will nation lift up sword against nation, not anywhere will they learn war any more.”

THURSDAY EVENING.

The New Jerusalem.

When the time for the sermon came, Joshua Davidson said: “My text is found in Revelation xxi, 1-3. The words as I read them will vary somewhat from the authorized version, but will give the meaning of the Greek more closely.” Then he read as follows:

“‘And I saw a new heaven and a new earth: for the first heaven and the first earth were gone; and the sea is no more. And the holy city, New Jerusalem, I saw coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice out of the throne, saying, Behold the tabernacle of God is with men, and he will tabernacle with them, and they shall be his people; and God himself shall be with them, their God.’

“The book of the Revelation contains a part of the history of the unfoldment of Christianity set forth in pictures. We have to do only with the last two chapters; but these cannot be clearly explained except we have a general view of the whole work.

"In the vision which the Revelation records there are three parts. The first, which may be called the prelude, consists of the first three chapters, and calls for no special notice at this time. The second fills the main body of the work and extends to the end of the twentieth chapter. The third, which may be called the postlude, occupies the two closing chapters, and is that which especially concerns us. Still we must clearly apprehend the stage scenery of the second part before we can understand the third at all. So, as our next step, I will endeavor to make plain that stage scenery.

"All the scenes of the seventeen chapters of the second part take place upon a theatrical stage, which is in three stories, one above another. The upper story is called Heaven; the next below is called Earth; and the third, deep down below that, is called the Pit. Of these three the upper story, called Heaven, is by far the chief, as almost all the action originates there.

"This upper part, called 'Heaven,' was a combine of the seating of the Sanhedrin in their official room in the temple in Jerusalem, and the Greek stage. The jasper throne in the center corresponded to the chair of the high priest; while the double apostolate, twelve on each side, set on a circle, corresponded to the seating of the rest of the Sanhedrin, half on one side and half on the other side of the center. The 'in-the-midst-of-the-throne' was the space inclosed by the half circle, where most of the action originated. The very image of this throne-space may be seen in some cathedral-like Episcopal churches to-day. Moreover, the 'before-the-throne' space, where was the 'sea of glass, like unto crystal, mingled with fire,' exactly corresponded to the long, narrow way in the front part of the Greek stage, along which the Greek chorus marched back and forth in stately procession, chanting the strophe and anti-strophe of their part; while the 'victors having harps of God,' corresponded to the chorus itself, and as they sang 'the song of Moses the servant of God, and the song of the Lamb,' they were doing for their place just what corresponded to the chanting of the Greek chorus, as it commented on the play that was going forward.

"Again, what took place 'in the midst of the throne,' as the coming therein of the Lamb, and the four living ones, and the casting down of their crowns by the twenty-four elders, and all the rest that is mentioned, took place in the throne-space inclosed by the half circle of the great throne and the four-and-twenty thrones. To see the relation of this throne-space and the sea of glass, as the

farther and hither parts of a common level called 'Heaven,' is essential to apprehending the vision as it really appeared. So much for the upper level called 'Heaven.'

"The second level, lower down, was called 'Earth;' and upon it things fell down from 'Heaven,' as seen in the visionic drama. Thus, for example, when 'the angel took the censer, filled it with fire from the altar, and cast it upon the earth,' there is described what took place in the vision on the two levels, or stages, the fire being taken from the altar on the upper level by the angel standing there, and cast down to the second level, called 'earth,' as the two appeared in the vision.

"Then, there was a third level much lower down called the Pit; and when the writer says, 'I saw an angel coming down out of Heaven,' it means out of the stage Heaven that he was gazing upon in the vision; and when it says, 'He laid hold of the dragon, . . . and cast him into the abyss, and shut it, and sealed it over him,' it all means cast him down into that Pit seen in the vision. And in that Pit was 'the lake of fire and brimstone' into which also the devil and the beast and the false prophet were cast. And all the descriptions were of scenes appearing in the vision, like scenes in a hasheesh dream, but having no external reality, no matter what significance they may have had as symbols.

"Now we come to the third part of the visionic drama, the beginnings of which are in the words of our text. In the light of what I have given you the explanation is manifest. When the writer says, 'I saw a new heaven and a new earth: for the first heaven and the first earth are passed away,' evidently what he is saying, put into our modern stage speech, is that the whole system of stage scenery upon which he had been gazing in vision, all at once disappeared, and a new system of stage scenery appeared. And when it says that 'the sea is no more,' it means that the 'sea of glass' had disappeared also; and we discern that of all the features of the former set of scenes this sea of glass had impressed the seer most, so that he especially noted its disappearance. Further, with the new set of stage scenery, there came an entirely new kind of action, the action of God with His people separated from all evil beings, they having become purified to dwell with Him.

"The book of Revelation is a picture book of symbolic visions. What is the reality behind the symbols, and set forth in them? I answer, All that concerns us is the change from 'the first heavens

and the first earth' to the 'new heavens and the new earth,' and what follows after that; for whatever the other symbols may mean, the events they refer to long ago took place, and if we knew every detail of those events and of the symbols as referring to them, it would be of no practical use to us.

"The book of Revelation is a vision of symbols relating to Christianity as unfolding through the Church into mankind in this world. The first heaven and the first earth represent God and the heavenly forces working through that order of human life and society which were on the earth when Jesus came. The passing away, after a long time, of that first heaven and first earth, with all the scenic conditions belonging to them, signifies a great change in the relationships of God and Christ and men here on the earth. The 'new heaven and the new earth' signify new human conditions and institutions,—a new order of human society, and a new human character, and new relations with God and Christ; and all on this earth. To see this let us examine the record.

"In the midst of the new heaven and the new earth appears the New Jerusalem, the holy city, 'coming down out of heaven from God.' Then it cannot be in heaven, for it has come down from heaven. Moreover, there is added the saying, 'the tabernacle of God is with men, and He shall dwell with them.' All this can only mean that in the New Jerusalem, here on the earth, the tabernacle of God, or His dwelling place is here on the earth too, right where men are. And concerning this 'holy city' it says, 'there shall in no wise enter into it any thing unclean, . . . but only they who are written in the Lamb's Book of Life.' This city, which is here on the earth, 'lieth four-squares,' and so is a cube, which was an ancient symbol of perfection. Whence it follows that the New Jerusalem is the visionic symbol of the perfected estate of the human race on the earth, when the Kingdom of God shall have come to its full completion here,—when 'the stone cut out without hands' shall have filled the whole earth;—when 'the earth shall be full of the knowledge of Jehovah-Jesus as the waters cover the sea.' Moreover, in ancient times the city was the State,—was the heart and life of the nation, and determined the whole order of society. And hence this symbolic city, lying a cube, coming down out of heaven, the light of which was the throne of God, the only citizens and denizens of which were those whose names were written in the Lamb's Book of Life, was the symbol of the perfect

order and working of human society here on the earth, when Christ's work is completed.

"Again, the New Jerusalem is Paradise, or the Garden of Eden restored. In it is the Tree of Life, the same Tree of Life that was in the Garden at the beginning before sin; and now that tree is restored, and every citizen of that city has full access to it. Also the River of Life is there, which is the stream of the Eternal Life, of which Jesus said, 'the water that I will give him will become in him a spring of water springing up into Eternal Life.' And then shall the saying be fulfilled, 'the kingdom of this world is become the kingdom of Our Lord, and of His Messiah, and He shall reign forever and ever.'

"Finally the great promise and prophecy shall be fulfilled, 'Every curse shall be no more,' that is, in the New Jerusalem. This means that every branch of the primal curse, with every calamity which has fruited from it, shall be removed, and man shall be restored to the estate he was in before the dreadful blight of sin befell.

'Then the curse on the ground shall be taken away,
And the curse on the man therewith;
Then the curse on the woman shall cease for aye,
And then 'death shall be no more.'

"Aye, hear ye the blessed good news. In the New Jerusalem mankind are to become sinless and holy and deathless, just as Jesus and the angels are. And then will be fulfilled that other promise of God to man, 'and God shall wipe away every tear from their eyes;' so that 'neither mourning nor crying nor pain shall be any more.' Now in the deepest deep of the human heart is the fountain of tears,—tears both for joy and for sorrow; and in that very deepest deep the life of man must be changed before there can be no more tears. But blessed be God! that change is coming to the race of man on this earth, coming by the power of Jesus the Crucified. How well was it indeed, then, for the angels to sing, 'Glory to God in the highest, and on earth peace,' as they saw the sunrise of these blessings and joys which Jesus, the new-born babe of Bethlehem, was bringing to the human race.

"But the New Jerusalem was to come out of heaven down here upon the earth, and the time of the beginning of its coming is

already long passed. Then where is the appearing of it now? I show you the wonder of the ages and the ecstasy of heaven. The saying of God in the New Jerusalem is, 'Behold I make all things new;' and the saying of our own beloved United States of America is, 'A New Order of Ages;' and these two sayings point to one and the same reality. In the New Order of Ages, begun and embodied in this nation, God is working out His grand and beneficent design of 'making all things new;' and from this nation His work is going out into all the others. Rightly, indeed, did that judge of the Supreme Court of the Commonwealth of Massachusetts utter the true word of God as a prophet of the Most High when he wrote, 'New England is the New Heavens and the New Earth.' So was New England then, so is the nation which sprang from it now, so will all the nations of the world have become, when the United States of the World shall appear, and 'The Parliament of Man' shall sit. And everyone of us here, and every Christian in the world may move right forward in helping to purge away every evil that appears, and hasten the complete coming of that most to-be-desired day.

"Therefore, as a herald of Jesus, do I joyfully proclaim with all my strength, the blessed message from God, The New Jerusalem is at hand: Prepare ye the way for the coming of God to dwell on the earth with men, and for the reign of His glorious Son."

After the sermon, and a brief prayer, he turned from the desk; and his father, coming forward, said: "The subject for to-morrow evening will be, 'The Second Coming of our Lord;' and with it the course of sermons we have been listening to for the last two weeks will culminate."

FRIDAY EVENING.

The Second Coming of Christ.

So the last night came, and the last crowd, and the last sermon of the series which had been announced. The text was in Luke xix, 12,—“And to return.”

“The words of the text are a phrase in a parable spoken by our Lord at Jericho, ‘because he was nigh to Jerusalem, and they thought that the Kingdom of God was about to be manifested at once.’ It was ‘to be manifested at once,’ but not in the manner

they expected; and what they expected was yet far in the future. As the disciples were partly right and partly wrong in their view, Jesus, after His usual manner, spoke a parable to them, in which He confirmed what was right and made correction of what was wrong. He confirmed their view that He would reign on this earth, a literal reign, as they expected; but He taught them that He must depart 'into a far country,' 'abide there for a season' (in another parable He said, 'for a long time'), and afterwards 'return' and reign. That 'return' is now called 'The Second Coming of Christ.'

"I. The doctrine is this. That same being, Jesus Christ, who was crucified under Pontius Pilate, and died, whose body was laid in the grave, who in that body come forth alive out from that grave, and was seen alive after His resurrection during forty days by many proofs; and who, finally, went alive up into the sky, where a cloud shut Him in from the sight of His disciples;—the doctrine is, that that very Being will come back to this world in a material body, visible to the senses of men, just as we in this audience are visible to each other; and that He will rule over the whole human race.

"II. I now offer what seem to me conclusive proofs of the doctrine.

"And the first proof which I adduce is the parable from which the text is taken. The words of Jesus are, 'A certain nobleman went into a far country to receive for himself a kingdom, and to return.' Who was the nobleman? Beyond doubt by the nobleman Jesus meant Himself; and so I believe the parable is universally understood. If so, then what did the going into the far country mean for Jesus? Here, again, there is equal certainty as before. The one meaning must needs be His 'departure' from this body up to heaven, about which Moses and Elijah talked with Him on the Mount of Transfiguration, which departure began with His crucifixion, and was finished in His ascension. It was also that departure which John meant when he wrote, 'Jesus, knowing that His hour was come when He was to depart out of this world unto the Father, . . . and that He came forth from God, and was going back to God.' All that was meant in these sayings about Jesus' going back to His Father, God in heaven, Jesus Himself meant by the nobleman's going into the far country.

"For what did He go back to the Father in heaven? His own explicit words tell us. He went 'to receive a kingdom.' What

kingdom? Manifestly, in the nature of things, the Kingdom of God here on earth, which He Himself had proclaimed, and His disciples also, and John the Forerunner,—even that Kingdom of His father David which was already ‘at hand.’ So, then, the Kingdom which the prophets had foretold, and which He and His own had proclaimed, and for which the crowds shouted at His triumphal entry, this was the Kingdom which Jesus went into the far country to receive.

“And when He had received the Kingdom, what then? What then? His own explicit words reply, ‘and to return.’ ‘Return’? Where to? Why plainly to where He went from. The words can have no other natural meaning. Where did He go from? From this globe He went. Therefore to this globe He must return. Only by utter perversion can anything else be gotten out of His words.

“But how will He ‘return’? This question leads us to the next stage in our discourse.

“The second proof which I will adduce to show that Jesus Christ will literally return to this earth, as I have said, is the declaration of the angels made to His disciples as they were standing there on the Mount of Olives immediately after His ascension.

“As the disciples were looking at Jesus, He was taken up from them into the sky; they saw His literal body which had been crucified, and which they had seen and handled after His resurrection,—they saw it going steadily upward till a cloud came between it and them, and they could see it no more. Then at once, two appeared, who said, ‘This same Jesus will so come in like manner.’ Now every man whose mind is not twisted by some prejudged notion knows without question that the only meaning those words can have is, that just as Jesus went up from the earth into the sky, and was visible to the bodily senses of men as He was going up, so will He at some future time come down again from the sky to the earth in a like material body, and then will be visible to the bodily senses when coming down, even as He was visible when going up. Hence there is nothing for the honest, plain-minded man to do but either to receive the saying as it stands, in this, its obvious meaning, or to throw the record away. We receive the saying as it stands, and believe it just as it reads. Jesus Christ was too grand a personage, and the circumstances about Him were of too high an order, for His words or the words of those who attended upon Him to be

juggled with. Angels attended Him at His birth, and manifested themselves to men. Angels manifested themselves also to men at His final departure from the earth. The song which the angels sang when Jesus was born now resounds year by year throughout all Christendom; and if we believe and cherish that song, equally are we bound to believe and cherish the promise which the angels made at His departure. The two stand or fall together. With us they stand immutable.

"But what is He coming for? What would any king go into his kingdom for? To exercise his kingship, of course. No sane person could imagine anything else. Then, surely, above all, the King of kings, when He shall return to His Kingdom, will return to it to reign. Hence, with all our heart we repeat the cry, Jesus of Nazareth is coming again, like as He went away, coming to be seen by the eyes of men, coming to shine and reign. So shall the words of the angels be literally fulfilled.

"My third evidence is the nature of the Kingdom of God as disclosed in the Triumphal Entry. We have already considered that event in itself, but now we must further note its bearings on the Second Coming.

"The riding of Jesus into Jerusalem was the official act by which He assumed His position as King of the Kingdom of God. That act was just as exterior and in the body as the riding of Solomon down to Gihon to be anointed was, or as the riding of Queen Victoria to Westminster at the beginning of her reign, to be crowned. As thus exterior, the necessary, logical, vital meaning of the event is that the Kingdom of which Jesus was to be King was to be just as exterior and on this earth. This does not deny the interior heart-life, but affirms the necessity of the exterior governmental system and administration, as the vital and necessary co-ordinate of that interior heart-life. In the nature of the case the riding of Jesus into Jerusalem shows that His Kingdom was to be as outward as the act of inaugurating it was outward.

"Moreover, the words of Jesus, 'the very stones would cry out,' necessarily imply the same. That saying meant that the disciples were right in what they were saying and doing: and implied that that was so important that if they were to cease the very stones in the ground must take up the cry. And what was the cry? It was, 'The King of Israel cometh,' 'the Kingdom of our father David cometh,' 'cometh in the name of Jehovah.'

"This is the bearing of the above on the question of the Second Coming. If the Kingdom was exterior, secular, and literal in this world, as the act of the Triumphal Entry with the greatest emphasis declares, then the King must administer that Kingdom in this world exteriorly. But this He can do only as He returns from the unseen into which He departed, into this world from which He departed, so that He appears here in His own proper person, in which He appeared when He was crucified; for the realm in which He suffered and the realm in which He must reign are one and the same realm. Whence it follows that the Triumphal Entry, by the necessity of the case, requires that the words of Jesus in our text, 'And to return,' should mean what I have been showing you; so that the Second Coming as a physical event, is the logical necessity of the Triumphal Entry.

"The fourth evidence I offer is the fact that the whole Apostolic Church held this view, and they had derived it directly from Jesus Himself. When Jesus and His disciples sat on the slope of Olivet overlooking Jerusalem, on the afternoon of the day but one before He was crucified, they asked Him, saying, 'What will be the sign of Thy coming, and of the consummation of the age?' The word for 'coming' is '*parousia*,' which became a technical term among Christians, just as 'Independence Day' is the special name of the day which commemorates our separation from Great Britain. This word, *parousia*, Jesus used three times in His reply, each time saying, 'the *parousia*, or coming of the Son of Man.' Evidently Christ's use of the term engraved it upon the minds of His disciples.

"Now, to show the view of the Apostolic Church, I quote from Paul, whose mind was evidently aflame with the doctrine; and in each instance which I now quote He uses this same word, '*parousia*.' I Cor. xv, 23, 'they who are Christ's at His coming.' I Thess. ii, 19, 'before our Lord Jesus Christ at His coming;' iii, 13, 'so as to establish your hearts . . . at the coming of our Lord Jesus;' iv, 15, 'For this we affirm to you by word of Jehovah, that we, the living, who are left over unto the coming of the Lord, will in nowise go before those who are fallen asleep;' v, 23, 'and may your whole person, spirit, soul and body, be preserved blameless at the coming of our Lord Jesus Christ.' These instances are sufficient.

"As the case was with Paul, so was it also with James, in whose

epistle, v, 7, 8, the term appears twice, as follows: 'Wait patiently, therefore, brethren, till the coming of the Lord: . . . because the coming of the Lord is near.'

"This same doctrine Peter teaches in his second epistle, using the same special word; II Pet. i, 16, 'For we have not been following cunningly devised tales, in making known to you the power and coming of our Lord Jesus Christ.'

"Furthermore, the same use of the term appears also in I John ii, 28, where it reads, 'And now little children abide in Him, that when He shall appear we may have confidence, and not be ashamed before Him at His coming.' Thus Paul, James, Peter, and John use the word *parousia* in this one sense, and show the mind of the Apostolic Church.

"But another term, with the same meaning, occurs in the verse just quoted from John, along with the first term; and that is the word 'appearing.' It has the same technical meaning, though quite a different word. I quote from Paul, II Thes. ii, 8, 'and then will be revealed the lawless one, whom the Lord Jesus will . . . annihilate with the appearance of His coming,' thus using both words in the same sentence. 'Appearing' is used alone in these sentences. I Tim. vi, 14, 'that thou keep the commandment spotless, blameless, until the appearance of our Lord Jesus Christ.' II Tim. iv, 1, 'I charge thee before God and Jesus Christ who is about to judge the living and the dead, and by His appearing and by His kingdom.' And in the eighth verse of the same chapter it reads, 'but also to all those who have loved His appearance.' Of a like tenor is the saying in Titus ii, 13, 'waiting for the blessed hope and appearance of the great God and our Saviour, Jesus Christ.' Finally, in I Pet. i, 7, the same doctrine is taught, though the word is different,—apocalypse, meaning revelation;—thus, 'so that the proof of your faith . . . may be found to praise and glory and honor, at the revelation of Jesus Christ.'

"The hope and expectation of the whole Apostolic Church was voiced by Paul in I Thess. iv, 16, 'Because the Lord Himself (that is Jesus), will come down from heaven with a shout, with an archangel's voice, and with God's trumpet;' a declaration which shows plainly that Paul and the Apostolic Church with him expected the literal and visible return of Jesus.

"But it will be noted that the Apostolic Church also expected

the Second Coming in that generation, and were mistaken; and that therefore they may have been equally mistaken about the fact of His Coming at all. The answer to this is plain and conclusive. Jesus Christ explicitly taught that He would come again, and the teaching of His disciples on this point was based on what He had said: but Jesus had also taught that He Himself did not know the when; and the disciples, when they fixed a time, were misled, apparently, by a misunderstanding of some of His teachings about the destruction of Jerusalem. Hence, the weight of the fact that the whole Apostolic Church believed in the Second Coming of Our Lord, is in nowise diminished by the fact that they fell into error about the time.

"The fifth evidence which I adduce, is that in the nature of the case, by a vital, logical necessity Jesus must return and reign, in all the glory and honor of the great day of His triumph, in the same realm of being where He endured His humiliation. When Jesus died on the cross to all human appearance He was an utterly defeated man, and God was an utterly defeated God. Hear the hollow gurgle of bitter mockery from the swell young men of the scribes and Pharisees, as, with tongue in cheek, they walked back and forth before Jesus on the cross; while with thumb pointing back at Him over their shoulder, gibing at Him, they say:

"'King of Israel He is. Let God deliver Him now, if He desires Him: for He said, I am God's Son.'

"His ignominy He endured in the realm of this human body. There He wore the crown of thorns, was mocked and scourged, and spit upon and crucified, and thrust through the heart with a soldier's spear. And by the geometry of life it is required that He must return victorious into the very realm of being in which He had been defeated, and where the humiliation and shame had been inflicted, there to receive His glory and honor, and exhibit the emblems of His triumph, as the demonstration of His wisdom in the course in which He received such outrage and shame. And in the logical, moral order of the universe God will thus honor Him, as much as He will make the team of the eclipses come around in their physical order. Hence the Second Coming of Jesus will as certainly take place as the future movements of the heavenly bodies.

"Do you ask, When will He return? He Himself has given the answer explicitly in the words, 'to receive a kingdom, and to return.' When He has received the Kingdom He will return; and

He will not return before. The whole event turns on His receiving the Kingdom. Should anyone ask, How can He, in 'the far country' to which He has gone, receive the Kingdom here? I answer, He can receive it here according to certain of His parables, and one of His sayings, buried and lost in all the ages hitherto. This is His saying, recorded in Luke xxii, 29, 'I appoint unto you a kingdom even as My Father appointed to Me; that ye may eat and drink at My table in My Kingdom, judging the twelve tribes of Israel.' What Jesus thus said is that He put His Kingdom in this world in charge of His disciples here, and that they were to have it in charge while He was gone, just as He had it in charge while He was there. The very same thing, for substance, He said in the parable from which the text is taken, through the words of the nobleman, 'Occupy till I come;' and in the parable, Matt. xxv, 14-30, through the 'man going abroad, who delivered unto His servants his possessions, . . . to each according to his several ability.' In both parables Jesus is the one going abroad, or into the far country, and in both He commits His affairs, that is, the obtaining of the Kingdom, to His disciples; and He means the same when He says, 'I appoint unto you a Kingdom.' Finally, all three mean one and the same thing,—that the work which Jesus has committed to His disciples is to obtain the Kingdom for Him; and that is the great work of all Christians in all time until He shall return and reign. Only as they gain the Kingdom does He receive it. Only as He thus receives it will He return. Thus the time of the return of Jesus to this world to reign depends directly on the success of His disciples in gaining for Him the Kingdom. Then the full work of the Church and of Christians is to gain the Kingdom for Jesus. But it can be the Kingdom only as all secular equally as all religious life is comprehended in it, and that in the divine order of the town meeting system, so that God's will may be done on the earth as it is done in heaven. When the cross and the crown of Jesus are set over every State house on the globe, and over every factory and mart, and when all affairs are consciously and deliberately conducted 'in His Name,' and with His Spirit, and for His ends, by all mankind upon the earth, then, and thereby He will receive the Kingdom. And then the words of the hymn,

'Jesus shall reign where'r the sun
Doth his successive journeys run,'

will be literally fulfilled, then He will return, just as He and the angels said. And to urge on the great and glorious work of hastening to the utmost this supreme and most blessed event in the history of the human race, the return of Jesus, the King of kings, to reign in all secular affairs over this whole round globe, and to do all this by gaining the Kingdom for Him, all the disciples of Jesus are here and now especially called.

“As my closing word I offer you the Song of the Second Coming of Christ—

‘Jesus Messiah is gone abroad;
He is gone afar; He is gone for long.
Yet His word is true, He will return;
He will return and reign.

‘Therefore hear ye the herald cry:—
He is coming; He is coming;
Jesus of Nazareth is coming again,
And the time of His Coming is near.

‘Receive ye the blessed Glad Tidings;
Prepare ye the way for His Coming;
Make ready a place for His holy feet,
Provide ye a home for your heavenly King.

‘E’er He went abroad His Chosen He told,
The Kingdom of God I appoint unto you,
The Kingdom My Father appointed to me,—
To you and to all who believe thro’ your word.

‘So this to each one is the word of the Kingdom.
Thro’ us in our service doth Jesus receive it.
When He has received it He will return;
And the time of His Coming is near.

‘Be wise, O ye true ones,
Be faithful and earnest;
Be strong now and skillful and urgent,
Acquiring the Kingdom for Jesus.

So speed ye His Coming again,
And hasten the noon of His glorious reign.' ”

As he finished this poem, the audience, moved by the thought and power of the preacher, were in an ecstasy—an indescribable exalted emotion; but Joshua Davidson, bowing his head in prayer, said: “O God in heaven, fulfill Thy word spoken in Thy name concerning Thy Son, and hasten the day of His blessed return to His own; For His sake we ask it, Amen.”

Then his father announced the hymn beginning,

“Hark the song of jubilee
Loud as mighty thunders roar;”

and the choir sang it to Benevento, the great audience joining in with all their powers. As the last word of the hymn died away the outburst of emotion for the most part subsided; and as Joshua Davidson raised his hand, and now for the first time began to pronounce the benediction, a great hush fell on all as he spoke the sacred words with that indescribable, rich tenderness, and depth of tone which all had come to know so well. Then the immense audience moved out and dispersed. The wonderful meetings were ended, but our village was never again what it had been before. A gigantic soul had shaken it as with an earthquake.

VI.

THE PERSONAL LIFE OF JOSHUA DAVIDSON.

Accepting a Body-Servant. The Memorial Day Address. Some Glimpses of His Private Life.

WITH the second week of the meetings there came a strong pressure from a distance to hear the Word; and divers persons earnestly urged Joshua Davidson to come to their places, and deliver the same discourses. As a result, he made arrangements, and announced that on the next Sabbath he would begin a tour for heralding the Good News of the Kingdom, in Wilton, a thriving town in a valley over the hills some miles away. He also said that he

would go to all the places which had asked him, and to all others so far as he could.

When I went home that night I took my mother aside (now I was her firstborn, and dear to her as the apple of her eye), and I said:

"Mother, as the winds breathe through the strings of an æolian harp, so does Joshua Davidson's voice breathe through my heart-strings, making music as he will. I would rather be with him than have all things in the world beside. It is very heaven to sit and gaze up into his face, and feel the light of his glorious eyes shining down into mine; and even more is it so to hear the golden tones of his voice.

And so, mother, this is what I desire, to be his body-servant; to attend upon his person, care for his belongings, and it may be to help as his secretary; in order that I may learn his teachings directly from him, and receive the full influence of his presence. Now I want you to go with me to-morrow morning, and ask for me, that I may thus become his attendant."

Mother smiled at my earnest manner, and strange request; and then she fell into a deep and serious musing. She was one of the many who had been powerfully affected by the preaching of Joshua Davidson, and, for substance, had accepted his teachings, however they revolutionized all previous views. So after a little she said: "You have chosen well, my son, and my heart blesses you for your choice." The next morning we went to present our request.

After mutual greetings, mother told our errand, while I sat by gazing at him, as a hungry man would gaze at bread and honey set just beyond his reach.

Joshua Davidson smiled gravely as he heard our request; and his eyes turned and fell kindly on me, as he said, "I have had no thought of such a thing. I have few desires and simple ones, so far as material things are concerned; and I hardly seem to need a personal attendant."

Then my mother pressed upon his attention the great increase that would come in his correspondence, and other like matters; which he acknowledged had already begun. As he still hesitated, she said, with a gesture, "Will you not also think kindly of him? Can flowers bloom without sunshine; and you will be continual sunshine to him. Moreover, you desire learners who will acquire thoroughly your teachings. Would it not be quite the best for you to have such a devoted scholar right at your hand?" So the con-

versation went on for a while; but it all ended at last in his saying heartily, "You make it seem that you are both right." Then turning to me, he said, "Yes, it will be well, for both of us I trust. I appreciate your spirit and purpose; and I accept of your services, for the present at least."

From that hour I devoted myself to knowing Joshua Davidson's wants, and to anticipate them; and to learning his teachings, and understanding them. It was but a little time before my help in the matter of his correspondence was a necessity to him; and in all other things I endeavored to be vitally serviceable to him. So it was not long before I became Elisha to his Elijah; while all the time I was learning his teachings, seeing the truths embodied in them, experiencing in my inmost life the force and value of them, and so becoming more and more filled with them, as if they were an original gift in me. Thus I came to know them of myself, as true, and above all price.

From that time Joshua Davidson went about all New England, going from village to village, and town to town, heralding the Glad Tidings of the New Jerusalem Age, the headship of the United States of America among all the nations of the earth, and the Second Coming of Christ to enter upon His glorious Messianic reign.

In this he continued until the warm, long, May days had come; when he returned home for a season. But long before this it was settled that I should continue permanently as his confidential, personal attendant.

THE MEMORIAL DAY ADDRESS.

On the next Memorial Day, by invitation of the Grand Army Post in our town, Joshua Davidson delivered the oration, his subject being, "The United States of America the Banner Nation of the World." The tenor of the whole may be inferred from the closing portion, which follows:

"Such, O Comrades of the Grand Army of the Republic and all who strove to save the nation, is the prize you gained by the victory you won. Surely you strove the good strife; surely you won the great prize, the leadership of mankind. Above all else we on this day remember and honor those who died that the nation might live. In fighting for the Union, and dying to save it, they fought and died to destroy slavery, to establish freedom, to 'proclaim liberty throughout the land unto all the inhabitants thereof,' and so to 'let the

oppressed go free,' and 'break every yoke.' In doing these things ye who fought and they who died endured all that befell in that great and terrible war to fulfill the mission of the Kingdom of the Messiah. Thus our nation was exhibited in its true character as the very Kingdom which Jesus heralded when He said, 'To proclaim, release to the captives, to set at liberty the oppressed.' So are that Kingdom and this nation shown to be one and the same. And from henceforth we are to be one land, having one flag, Old Glory, one civilization, the best on the globe; and with all and above all the high destiny to be the banner nation of the world. Thus by our material greatness and moral elevation we are to set the standard of human life, which shall so move all the other nations that with glad acclaim they will follow after us, and be transformed into our image from one degree of completeness to another. Thus, at length, there will come to be in all the earth but one lord, and His name one, Jesus Christ; one God, even the God and Father of Jesus; one human race, the brotherhood of humanity; and one civilization, that of the town meeting, the free school, and the communion of all in the commonwealth for the common weal. Thus shall come 'the Brotherhood of Man and the Parliament of the World.' To lead the human race up to this, O Comrades of the Grand Army of the Republic, O soldiers who died that the nation might live, ye bore your part in The Sublime Endeavor. And now, as fittingly setting forth The Great Achievement which has resulted, permit me to recite a Hebrew song in English words—

THE SONG OF THE BANNER NATION OF THE WORLD.

How beautiful art thou and noble,
O Land of the Throne of the World;
Noble and chosen and blessed,
America, Queen of the Nations;
The blessed nation and royal,
Which Jesus the Master foretold;
The royal nation and righteous,
Which beareth the fruits of the Kingdom.

America, land of the Christian,
The nation that ledest the world,
Thou art the Kingdom of Heaven,
That Kingdom which Jesus proclaimed.

Thou sittest enthroned on a continent,
With plain and river and inland sea,
With the widest land and the fairest field
That lies on the globe beneath the sun.
Thou dippest thy feet in the Eastern Sea,
And the hem of thy coronation robes the Western
Sea doth lave.

O Land of the Throne of the World,
America, Queen of the Nations,
How fair art thou and beloved,
And thy reign how mild and benign!
The welfare of thy people is thy glory,
Their peace and prosperity thy joy.

Thy throne is the hearts of the people;
Thy robe is their happy abundance,
Rich abundance for each and for all.
A circlet of stars is thy crown;
Or large, or small, they are diamond bright;
And thy scepter is good will to all.

All nations are turning their faces toward thee;
They gaze, they wonder, they revere.
Thou givest new laws for their government;
Thou showest the true pathway of righteousness,
The pathway of plenty and peace.

O land of abundance and peace,—
America, Hope of the World!
Blessed indeed are thy people,
Thrice blessed thy children within thee.

Rise, O Queen, and survey the earth!
Shed the light of thy face on the nations,
Till the farthest land shall have learned thy ways,
And the smallest tribe shall be walking in them."

SOME GLIMPSES AT HIS PRIVATE LIFE

Naturally some knowledge of the personal life of Joshua Davidson will be desired by our readers; and inasmuch as he had now

fully manifested himself in this regard, this will be the fitting place to make a record of the facts.

At that first interview, before he had consented that I should be his body-servant, he had said that he was quite simple in his habits and ways of life; and upon acquaintance this became evident to an extreme degree. In his person he was scrupulously neat; and his garmenture was of the best fabric, in moderate style. As to his food, Graham, and other health foods were always the custom in his family, and such kind of foods he preferred. But he never was particular, and always found on any table a sufficiency. And yet, when the occasion offered, he was always a herald of health foods, as one phase of the Kingdom.

In ordinary social life he took no part, except when in that way he could further the heralding of the Kingdom. His whole time was spent in preparing his addresses, or in making them, or in meeting those who came to talk with him about the Kingdom, or in studying the Bible, especially the New Testament in the original. He once said that he was just a herald of the full Gospel of the Kingdom of God; and with Paul he could say, "This one thing I do." All there was of him to the utmost he gave to that heralding.

Perhaps the most exceptional and distinctive characteristic about him was that he seemed so altogether alone, and sufficient unto himself, and never seemed to draw anything from those about him. The Bible, the Holy Spirit, and his own soul were all the sources there were from which his teachings came. In his complete originality and freedom from human teachers he seemed the Shakespeare of morals. Once he said, "The pagans are constitutionally deformed, and that deformity distorts all their thinking and doing. Why should we go to them to learn, when we have in the Bible, and especially in the teachings of Jesus, God's Word, that which is not deformed?"

In his reading he was mostly occupied with history and historical biography, especially that which pertains to Christendom. Such men as Alfred the Great, and John Wiclif, and Martin Luther, and Zwingli, greatly attracted him, and he seemed to feed upon them. But above all he sought to know to the full the story of the Pilgrim Fathers, and the history of this nation since. The story of the Abolitionists of every shade was his collection of nursery tales; and Abraham Lincoln he accounted high up on a level with David the King of Israel.

When the occasion arose, as it did sometimes, for him to join with those who deeply sought to promote vital piety, he always acted with them heartily, declaring that true heart piety was the very interior life of the Kingdom, so that in promoting piety he was in a measure promoting the Kingdom itself.

After Jesus, the man whom he consciously made his example was George Whitefield, and he would just as readily have preached at six o'clock in the morning, as that greatest of English preachers did, if present conditions had made it befitting. But to heralding the Kingdom by public discourse and private conversation he gave his whole vital energy, to the limit of his health and strength, and was separate from everything else.

As to money matters, he never had to think about them. For the most part, especially at the first, invitations were so pressing that he could not accept them all; and his constant requirement was that he and his servant should be provided for at the place, and a freewill offering should be given at the close of the meetings. Whether that offering was little or large mattered not to him. His grandfather, who had made a large fortune in New York city, accounted him as the apple of his eye, and fully accepted all his Message, as a true Message from heaven. So he, watching and guarding his beloved one's occasions, provided all that was needful in abundance. Hence for hiring halls, or for paying any deficit in the camp-meeting expenses, or for any other need, abundant means were provided for Joshua Davidson without his thought.

During the summer which followed his Memorial address, Joshua Davidson was at home, except for brief, flitting absences, here and there, when he was called away to give some special address unfolding his great Message. In the autumn he set out on a new campaign.

VII.

HERALDING THE KINGDOM.

Events at Hatherly. At a College Town. Returns to Hatherly. The Order of Parts in the Kingdom. In a New England Factory Village.

THE first place where he went was Hatherly, which had been the banner abolitionist community of the State in the days be-

fore the war. Not far off was the grove where for a score of years, on August 1st, Garrison and Phillips and Foster and many others of lesser fame held their annual celebration of the emancipation of the slaves by Great Britain. The people of the town were then a grove of sturdy human oaks, each thinking his own thoughts, choosing his own ways, and walking in them, whomever it pleased or displeased. Here was the orthodox, Congregational church that passed a series of anti-slavery resolutions, which have since been set engraved on marble, on the walls of their house of worship. And they lived up to what they had written by excommunicating a member, otherwise irreproachable, who communed with slaveholders. Here was an independence of character, a clear sight of mind, a high moral sense and an openness to truth which were rare to find, all of which made it a well-nigh ideal community wherein to do the work that Joshua Davidson had to perform.

Sabbath morning the great brown church was well filled; but when night came no other church attempted to have a meeting, but people crowded into the edifice, until they packed it to the doors. And it continued to be so all through the week.

It is but the simple truth to say that he captured the community. The people revelled in the power of so large and independent a soul; while his cogency of reasoning on the great themes presented commanded deep respect, even where it did not produce complete conviction. Hatherly became a second home.

AT A COLLEGE TOWN

Soon after his first week at Hatherly Joshua Davidson went to a college town; and the people, as elsewhere, crowded to hear. Soon earnest and numerous requests for a question box were made. Whereupon he set apart a session for answering them. After doing this for a long while he said:

"Here are two questions which cannot be answered adequately off-hand. For the true answers to have due weight they must be given special time and attention. Therefore, to-morrow afternoon will be devoted to them; and you are all requested to bring your Greek testaments, where you have them; and otherwise English copies."

At the appointed time he said: "Two questions were asked yesterday. The first is this:

"'You teach "that the Kingdom of God is a world-empire on the

earth, as manifest to the senses of men as the kingdom of David was, or of Alexander the Great, or the United States; but how can you reconcile this with the words of Jesus, that His Kingdom 'cometh not with observation,' but is 'within you,' that is, is within the hearts of His disciples? Surely the United States has come with great observation, and is very far from being the reign of Christ in the hearts of His people, which Christ's Kingdom 'within you' is. Will you please reconcile these things?

"Such is one question. I will read you the other before I answer either.

"How can you reconcile your teaching that 'The United States is the Kingdom of Heaven' with the answer of Jesus to Pilate, 'My Kingdom is not of this world. If my Kingdom were of this world then would my servants fight that I should not be delivered to the Jews: but now is my Kingdom not from hence'? Your view seems to us directly to contradict these words of Jesus. That this fighting republic can be the Kingdom of the Prince of Peace is so contrary to all we have ever been taught that we desire to hear your explanation.'

"It is not strange that these questions are asked. They express the attitude of mind of Christendom, so far as I am aware; and, as bringing that attitude before us, the questions are welcome. To answer them so as to meet that attitude completely and evidently I asked you to bring your Greek or English testaments, so that you might see for yourselves what the passage really says.

"The first question quoted is in Luke xvii, 20, 21:

"And when He was demanded of the Pharisees when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for behold, the Kingdom of God is within you.'

"If any of you have a Bagster Bible you will see in the reference column that for 'observation' there is given 'outward show;' and for 'within you,' 'among you.' The former change is important, but the latter is vital, as it gives an entirely different meaning to the passage, and entirely destroys the meaning held with practical unanimity among Church people. But 'in the midst of you' is a yet more accurate translation than 'among you.' Now I will present a new version, adhering more strictly to the original, and embodying the alternatives which Bagster presents.

"And when He was asked by the Pharisees, When cometh the

kingdom of God? He answered them and said, The kingdom of God does not come with outward show. Neither shall they say, Lo here, or there: for Lo the kingdom of God is *already* among you (or in the midst of you).'

"All of you who have the Greek edition will grant that the translation I have given strictly follows the original; and upon a little reflection I trust you will also concede that for a kingdom to be 'among' a people, is an entirely different matter from being 'within you,' that is, in the hearts of individuals. But that I may clearly unfold the true thought of the passage, and the argument for the position I have presented, I invite you to consider with me certain items concerning it.

"The first item is that the two verses form an isolated anecdote, having no connection with what goes before or comes after, and giving no indication of the time or place of its happening. Hence all that we can learn from it must be found within it. Taking it, then, as an isolated anecdote, we search in it alone for what it contains.

"As our first knowledge we discern that the only persons mentioned are the Pharisees and Jesus who answers 'them.' Then all reference to any disciples of Jesus is shut out.

"We next note that the pronoun 'you' (*ὑμῶν*, plural) can refer only to the Pharisees, and cannot refer to the disciples of Jesus; and the weight of this fact, as determining the true meaning and destroying the traditional meaning, will grow heavier and heavier upon every mind, so that even a man, who can read only his mother tongue, will not doubt its true meaning. So then, 'within you' cannot refer to the disciples of Jesus, but must refer to the Pharisees alone. Then, if the phrase does mean within the hearts of any persons, it must mean within the hearts of the Pharisees. Whatever the saying means, it does not mean that the Kingdom of God was then, or ever would be, in anyone's heart at all.

"But the further question will naturally arise, How could it be that the Kingdom of God could be among the Pharisees; and by what explanation can such a saying of Jesus be made to appear reasonable? In arriving at the answer we shall find special help from an examination of the Greek preposition *ἐν*τός, which governs the pronoun *ὑμῶν*, and is translated "within." Such examination shows that the word is an intensive of the word *ἐν* (in), that its

generic signification is 'within the limits of;' and that it has two distinct shades of meaning, as it is used with a singular or a plural word. When joined with a noun or pronoun denoting a single object it always means 'within.' Thus, the Septuagint of Psalm xxxix, 3, reads, My heart was hot within me, the Greek for 'within me' being *ἐντός μου*. But when *ἐντός* is joined with a plural it always means 'among,' or 'in the midst of.' Thus, in Xenophon's *Anabasis*, i, 10, 3, it is said that the Greeks saved all of the army of Cyrus who came in 'among them,' the Greek for that phrase being *ἐντός αὐτῶν*, that is, they saved all who came into the midst of their troops, so as to be surrounded by them. But how could the Kingdom of God be in the midst of and so be surrounded by the Pharisees?

"Jesus Himself was the embodied Kingdom of God. There was no more, no less, no other. He was the Kingdom. Where He stood the Kingdom was present, and whatever surrounded Him surrounded the Kingdom. He came down from the Father embodying the Kingdom, and came upon the earth that He might impart the Kingdom to mankind. At that moment He, the embodied Kingdom, was standing in the midst of a crowd of Pharisees and other Jews, teaching about that which He embodied. This was exactly the meaning of Jesus, and He had no other. The traditional meaning was read into the passage out of the minds of people, honestly, indeed, but without a particle of ground in anything that Jesus thought or taught or wrought. The whole situation was there in tableau.

"And now, as we see the situation involved in the words of Jesus, we are well able to understand what is meant by the phrase, 'cometh not with outward show.' When the Jews saw the Roman cohorts advancing against their city, that great display was an 'outward show,' such as Jesus meant here. When the citizens of Rome saw a great general returning from war and marshaling a splendid triumph they saw another great 'outward show.' But in no sort of outward display of material forces had the Kingdom of God appeared. It had been cradled in a manger, had grown in the obscurity of a little by-place in Galilee; and now in the person of an itinerant teacher, it was making itself known to the full limits of its conditions.

"Such is the whole meaning of the incident, which in no respect teaches that the Kingdom of God was or was to be in the hearts of

the followers of Jesus; nor does it in anywise imply that that Kingdom was not to be a literal world-empire in the same sense that the empire of Alexander the Great was a world-empire, though entirely different in kind.

"But it is further asked, How can the United States, which has come with great observation, be the Kingdom which Jesus said, 'cometh not with observation'?

"It is obvious that the United States is now in great observation; but its beginning in the coming over of the 'Mayflower' certainly was not with observation. However, the final and fundamental answer is, it in nowise follows because the Kingdom came, or began 'not with observation,' that it, therefore, never would come into observation. On the contrary, there is abundant evidence that it would so come. Now when Isaiah sings, 'Arise, shine, for thy light is come; and the Gentiles shall come to thy light, and kings to the brightness of thy rising,' he is singing of the Kingdom which Jesus proclaimed, and he is telling of it when it is in great observation. To the same effect are the teachings of Jesus. Take His parable of the mustard seed. When the Kingdom was all in the tiny seed, and especially when that seed was buried out of sight, then the Kingdom was 'not with observation.' But when the seed had grown to be a tree, so that the birds of the air came and lodged in the branches of it, then, surely, the Kingdom had come to be in great observation. That is just what the United States is to-day, namely, the Kingdom branched to such an extent that the peoples of mankind are even now flying to it like clouds, and as doves to their windows, just as the prophet foretold. Hence my teaching is the very unfolding and completion of the teaching of Jesus.

"The second question which I asked you to consider with me this afternoon is the following:

"How can you reconcile your teaching, that 'the United States is the Kingdom of Heaven,' with the answer of Jesus to Pilate, 'My Kingdom is not of this world. If my Kingdom were of this world then would my servants fight that I should not be delivered to the Jews: but now is my Kingdom not from hence.' Your view seems to us directly to contradict these words of Jesus. That this fighting republic can be the Kingdom of the Prince of Peace is so contrary to all we have ever been taught that we desire to hear your explanations.

"A glance at your Greek testaments will show you that in the

phrase, 'of this world,' the Greek for 'of' is 'ἐκ,' and signifies 'out of,' meaning source; as if one should say, 'The spring is the fountain out of which the stream flows.' So here, the whole reference is to source, and not to location, as Jesus did not say, 'My Kingdom is not in this world,' as this question implies. What He did say was, 'My Kingdom does not spring forth out of and have its source in this world;' but He did not in anywise intimate that it would not be in this world, after it had come forth out of its source. The true interpretation of His words is this:

"Jesus and the Kingdom were one. The Kingdom was embodied in Him. His Kingdom was 'of heaven,' because it 'came down out of heaven;' for where He came from the Kingdom must in the nature of things have come from also, seeing that He was the Kingdom. Again, the Kingdom was 'of God,' because it had its whole source in God; and was embodied in Jesus to whom the disciples bore witness that He 'came out from God,' in response to His own saying, 'I came out from the Father;' 'ἐκ' appearing in both cases. So, then, while the saying of Jesus is wholly true, 'My Kingdom is not of this world,' and is 'not from hence,' meaning does not have its source in this world; and while it is equally true that His Kingdom was 'of God,' and 'of Heaven,' as God's throne, because they were its source; and while it is yet further wholly true that the Kingdom, as embodied in Jesus, 'God's only and well-beloved Son,' 'came forth from God,' and 'came down out of heaven;' yet neither of these sayings apart, nor all of them together do in anywise conflict with the teachings I am setting forth, that the Kingdom, when it was come down upon the earth, was to become a literal world-empire, having the Life of God for its life and power. Yea, rather, this is the very teaching of Jesus Himself, exactly as He taught it and meant it,—is His command, 'Go ye into all the world and Gospelize every creature,' and His saying, 'I appoint unto you a Kingdom, as my Father hath appointed to me,' put into the thought and speech of our own day.

"Nevertheless, it is to be said freely with all urgency, that there is necessarily involved in the sayings of Jesus the teaching that His Kingdom was to be a very different kind of a world-empire from any other the world had ever known; and the United States is manifestly such a different kind. But difference in kind, that is, in structure, nature, form and spirit, in nowise implies that what

was to be thus different was therefore not to be here on the earth, and among the human race. On the contrary, Jesus explicitly taught us that that Kingdom was to be here on the earth, and that the doing God's will here as it is done in heaven is what constitutes that Kingdom for the coming of which He taught us to pray."

As Joshua Davidson said these words a man arose in the audience, and with some excitement of manner said abruptly, "Do you mean to teach that every time we use the Lord's Prayer we pray that these United States may fill the whole earth, taking the place of all other governments? For if that be the real meaning of the prayer, the use of it will cease in a large part of the earth, as soon as the peoples shall so understand."

Joshua Davidson answered, with gentle moderation, "Your question is just; and yet I cannot answer it truly with yes or no, or with both yes and no; for either answer would be misleading.

"When people pray, 'Thy Kingdom come,' they consciously ask that the spirit of Jesus shall come to be universal in the earth, that His power shall permeate society, and fill all hearts, that every human shall become a Christian personality, that human life may be a heavenly peace and blessedness. But this view alone misses its counterpart, which is just as vitally necessary as itself, viz., there must be a structure of the society corresponding to the life,—there must be a seed and a plant for the life to abide in. Moreover, seed and plant must be from life, and must be structured according to the life from which they spring, and by which they are formed.

"What is true of the seed is equally true of the Kingdom and that is why Jesus used the seed for a parable. The Kingdom-life must have the Kingdom-structure. Structure of society is the set of institutions in which the community forms itself and through which it lives.

"Now since the historical fact is that the United States alone of all the nations of the earth sprang from Jesus through His Church, and was avowedly for the Kingdom in the compact in which it started, and is the embodiment of the Kingdom-life, however imperfectly that life is carried out; therefore, whoever prays for the coming of the Kingdom of Christ's spirit and power, must also be praying for the Kingdom-structure to develop and expand; and praying also for the historical coming and unfolding of the United States throughout the world.

"As a matter of fact this is what is going on throughout Christen-

dom. Wherever a people are under great oppression they are looking to this nation as the morning star of their hopes and the haven of their longings. To transform their country into the likeness of this country is the aspiration of all those, the world over, who are striving for the betterment of the conditions of mankind.

"And now returning to the case that was immediately before us, I hold it to be clear that I am teaching the very thought of Jesus brought down to our times; and may fairly paraphrase His saying to Pilate as follows: 'My Kingdom is not the same kind of a kingdom as the kingdoms which spring out from this world. It has not the same source, nor the same spirit of life, nor the same sort of institutions; but is altogether different. For had it been of the same kind as they, then would my servants have fought that I should not have been delivered up to the Jews. But because my Kingdom does not have its source in, or in anywise spring out of, this world, therefore my servants did not fight to defend me from the Jews, but I submitted myself to be given up to death at the hands of those who are seeking my life.' Thus are the words of Jesus fully explained.

"But the question in hand yet further asks, 'How can this fighting republic be the Kingdom of the Prince of Peace?' The great Master Himself taught us how in the parable of the wheat and the tares, in which it appears that after the Kingdom should start to grow there would be for a long time a mixed condition of affairs, in which the Kingdom and the world would be growing together in the same field. That working together of the life of God and the life of the world in the same formation of society is just the condition of this country to-day. The United States has the nature, structure, and form of the Kingdom, but, as the persons who compose the nation are imperfect, the best having Christ only partly formed in them, and a large part not having Him formed in them at all, the ways of the carnal man must largely prevail, even in the working of that structure of society which is the Kingdom itself. This is what Jesus taught in the parable of the wheat and the tares, 'both growing together until the harvest.' Hence the life of our nation being mixed and deformed, the selfish spirit of the world mingling with that Public Spirit, which is the secular side of the Spirit of Jesus, and the two combined composing the national life, it comes about that through this mixed life our nation fights according to the spirit of the world, yea, even to fighting to establish the

Kingdom of God. And yet the Spirit of God is purging the spirit of the world out of the structure of society, which structure that same spirit of the world has given its strength to build up and maintain. Thus doth God again 'cause the wrath of man to praise Him, and the remainder of wrath restrain.'

"All this was fully exemplified in the late war of the Rebellion. The rebellion of slavery against the Union was the effort of 'the world' to explode the Kingdom into fragments, and thus annihilate it, however little they who made the effort understood what they were doing. So, also, the struggle of the nation to preserve itself was the effort to preserve the Kingdom of God, however little, or not at all, those who fought for the Union understood what they were doing. In that struggle the evil and the good in the North strove for the Kingdom to preserve it, and every gun fired by a Northern man, no matter how wicked he was, was a gun fired for the Kingdom and helped to preserve it; while every gun fired by a Southern man, no matter how Christian he was personally, was a gun fired to destroy the Kingdom of God, and blast the last, best hope of the human race, however little those so shooting understood what they were doing. Hence our nation is a 'fighting republic' and at the same time the very Kingdom which Jesus proclaimed. This situation of direct contradictions permits me to set before you in a

PARABLE:

"The Kingdom of Heaven is like unto a harvest-bough apple-tree, upon which a man grafted every kind of apple. And so great was the energy of the life in the sap of the tree, that it began at once to change over the structure of every one of the grafts, and make them like unto itself. Now while this change was taking place, the grafts were bearing fruit of a mixed kind, being partly of the old wood and partly of the new sap. But every year there was in the fruit more of the new and less of the old. And this changing over of the grafts continued year by year, until at length they all were made entirely over, and bore nothing but pure, harvest-bough apples."

That session closed, but the opposition did not end. Those who had put in the two questions which Joshua Davidson had answered represented a large portion of the conservative, and it must be confessed, stubborn standbys in the community, and they called a meeting in a vestry and adopted the following minutes:

“Whereas, Joshua Davidson, a man without ministerial standing, is promulgating in this community and elsewhere certain new and strange doctrines, which neither we nor our fathers ever heard of, and has distinctly declared that Our Lord Jesus Christ did not teach that the Kingdom of God was and is in the hearts of His disciples, and has declared instead that it is ‘a literal, exterior, earthly government, secular equally as religious,’ thus setting himself against the wise and great in the Christian Church in all the ages, and making himself greater than them all; and

“Whereas, it cannot be denied that this would-be overturner of the Gospel, as we have received it, has notable oratorical gifts, which enable him to catch the public ear, and impress his peculiar views upon the shallow and unwary, therefore,—

“Resolved, that Joshua Davidson is a very dangerous man whose presence in any community is a peril to every true, Christian interest, and that all who care for the public weal ought to withdraw from him, and act as though he did not exist, not even recognize him. Therefore we urgently recommend that every citizen at once cease attending his meetings, or mentioning his name, or referring to him in any way whatever.”

RETURNS TO HATHERLY.

In response to the earnest request of many in Hatherly Joshua Davidson returned there late in the winter, to show more fully the whole round of truth of the Kingdom of God. But his great purpose, at the introductory service, he expressed as follows:

“Whatever else I may accomplish or fail in, I desire to make thoroughly clear and plain till it work full conviction in you, the fundamental fact, that life and structure are vital co-ordinates, and therefore inseparable, just as the gray and white matter in a nerve are inseparable if life is to remain. That is, life must produce a structure out of material substance, through which to manifest itself, else it cannot appear at all; and the structure must be in shape and appearance according to the nature of the life that forms it. A wheat life must produce a wheat stalk always, and cannot produce a barley stalk. Along with this is the other side of the same law, that life must produce life after its kind; so that a wheat life having produced a wheat stalk, must also produce a wheat seed, which in turn will produce a wheat stalk. So that the whole law is, Life

produces life and stalk both after its kind,—first its own stalk in which it appears, and then its own seed; this same doctrine Jesus taught explicitly, when He said, ‘Of thorns men do not gather figs, nor of a bramble-bush gather they grapes. Wherefore by their fruits ye shall know them well.’

“Now this principle is allowed in its application to individuals as Jesus taught it, but its direct application to human society is strenuously denied, although Jesus explicitly taught it for society. And the new wine of the new life of the Kingdom, embodied in him, cannot live in the old institutions of society, as they have been, but that there must be new institutions for that new life to abide and work itself out in. And that very same thought I proclaim in the saying, The Kingdom life must produce the corresponding new Kingdom structure of society, with which it must and will supplant the old-world structure, and cause it to disappear.

“I would also call your attention to the great prophecy, ‘Behold I make all things new.’ We read of ‘a new heart and a new spirit,’ of ‘a new song,’ and ‘a new name,’ of ‘a new heaven and a new earth,’ and of ‘a new covenant;’ then of ‘new wine in new bottles,’ of ‘a new man,’ and ‘a new creature,’ of ‘a new commandment,’ and a ‘new covenant in my blood,’ and ‘a New Jerusalem,’ and finally of ‘all things new.’ In all these sayings there is one great thought uttered by the Holy Spirit, one promise and forelook to which God is pledged, and that is, to make a new human nature, in a new human individual, in a new human community in which new community there will be a new family, a new industry, a new nation and a new Church, a true Holy Catholic Church, all of which together shall be the Kingdom of God on earth. This process of making all things new God is now carrying forward with a power and swiftness such as the world has never known before; and it will finally culminate in the New Jerusalem, which is the sum of the ‘all things made new.’

HUMAN LIFE	The "Narrow" Heavenly Way	The Eternal Life. The Kingdom of Heaven.	Love	Spiritual	Congregational	Heart-piety
			Mutualism		Town-Meeting	The New Jerusalem
			Spirit and Communital	Spiritual or Carnal	Religious and Secular	Social Industrial Political
	The Death in Trespasses "Broad" Worldly Way	Selfishness and Sins. The Kingdom of this World	Form	Carnal	Hierarchical	Paganism
		Despotism		Carnal		
					Autocratical	Babylon

THE ORDER OF PARTS IN THE KINGDOM.

As the people came pouring into the church at the next meeting, they saw hung up behind the pulpit a long piece of double-width sheeting, with the synopsis of a discourse, and two strange, triangular diagrams, which when Joshua Davidson had explained, became a great help in understanding Christianity in all its relations.

“There are two ways of human life. They both alike start in the human heart; but one way ends in God, the other in this world. The way that ends in God Jesus called ‘The Narrow Way;’ and the way that ends in this world He called ‘The Broad Way.’ And in one of the other of these two ‘Ways’ every human being is walking. The Way that ends in God may also be called ‘The Heavenly Way;’ and the Way that ends in things, or earthly riches, may also be called ‘The Worldly Way.’ These two ‘Ways’ are opposite, contrary, and mutually exclusive, just as Jesus taught, when He said, ‘Ye cannot serve God and Mammon,’ and ‘A man’s life consisteth not in the abundance of the things which he possesseth;’ but in being ‘rich toward God.’ But the world, with all its power, teaches right the opposite, that a man’s life does consist in the abundance of the things which he possesseth, bestows its high blessings on him who ‘has much goods laid up for many years;’ and accounts God to be a decorous religious ceremonial, which hallows and scents with the sweet odors of reverential attitudes that abundance of things, while it omits from its Bible every ‘Woe unto you that are rich.’

“Now, in the nature of things human life is both individual and communal; and this is equally so whether men walk in the Heavenly or in the Worldly Way. This is evident the moment one realizes that mankind is a *race*, and that only as it is a race can it continue at all. For man and woman together are a community, and only through them can there be a race. Thus doth it appear that in the grain of human nature itself there is both the individual and the communal life in man. There is, therefore, a heavenly individual and communal life; and a worldly individual and communal life: but these two are right opposite to one another.

“The heavenly individual life Jesus named ‘The Eternal Life,’ which is the Life of the Living God, by which He is eternally alive,

and which Jesus Himself came to give unto 'as many as received Him;' as He says, 'I give unto them eternal life,' 'He that hath the Son hath the life,' and 'as many as received Him, to them gave He the right to become children of God;' so that the word is true, and all who are such do show forth the Eternal Life abiding in them.

"There is also the heavenly communal life co-ordinate with the heavenly way. This Jesus called 'The Kingdom of Heaven, or of God;' and it is a new structure of human society framed for this earth according to the structure of society in heaven. This new structure is as different in kind, shape, and framing together from that of the World, as the Eternal Life is different in temper and spirit from that which animates the World. It is a system of institutions formed for the use of people who have begun to become 'like unto Christ' who founded the Kingdom. It is to be composed of citizens who are God's children consciously; and who are striving with all their hearts to do God's will on the earth as it is done in heaven.

"There is a worldly individual, and a worldly communal life; and these are directly opposite to the heavenly ones. The worldly individual life is that carnal life, by which one is 'dead in trespasses and sins,' and which is the abiding state of the human race out of Christ; in which state people live in the 'lusts of the flesh and of the mind, and are by nature children of wrath.' These are those whom Jesus called the 'lost,' whom He came to save, and who stay lost, until they accept of the salvation which He offers to all, 'without money and without price.' And there is a worldly communal life, which is that dominion of darkness, in which the 'Prince of this world,' even 'the prince of the power of the air, the spirit that now worketh among the sons of disobedience' hath his domain and rulership. In this domain all organization is to enable the strong to lord it over the weak, and use them as tools to purvey to their desires. The possession of things is the goal of life, with the exercise of power as the means.

"But, again, human life in its wholeness as both individual and communal, has a spirit or essential nature of life, and a corresponding form for the organization of society, which springs from that life. For society is a living organism, shapen by the life from which it springs; and this is so equally whether that human life is moving toward God in the heavenly way, or toward things in the worldly-

way. In the way toward God, the spirit and form are one, and co-ordinate; and in the way toward things the spirit and form are also one, but quite other and different. And always the spirit dwells in the individual, while the form appears in the structure of the community composed of the individuals. When the human life moves toward God, walking in the heavenly way, the essential inward spirit, or nature of life, is Love, good will to others; and which ultimates in service through sacrifice. Such is the nature of God, whence comes John's true saying, 'God is Love.' This otherness, when it appears in practical form in affairs, is known as Public Spirit, which always subordinates private interests to the public weal, and finds the private welfare in that of the whole body politic. From this spirit there unfolds a form of society, which may be called Mutualism, in which there is a mutual bearing of burdens, protection of interests, preservation of rights, and providence of opportunities; in short, a system of society which is 'of the people, by the people, for the people,' in all the walks of life, the perfect example of which is Town Meeting. As the spirit and life in the heart is for others, so the structure of the community is such as to enable all the persons in it to move about most freely to help and serve one another. Hence, where the spirit is love the keynote word of the form is Freedom, whence comes highest character, fullest service, largest abundance of goods, greatest attainments for everyone. This spirit of Love is the central and determining quality of the Eternal Life which Jesus came to give to mankind; and so it is the Spirit of Jesus. And as an example of the Mutualism which springs from it, look about you in New England; or look wherever New England has gone.

"Over against the spirit of life which is in those who are on the way to God, there is the spirit of life in those who have set their hearts upon things, who are in the world, of the world, for the world, and whose ruler is 'the god of this world.' Their spirit is selfishness,—the disposition to lord it over others, and grab things for the carnal man. The whole power of such persons is exerted to make all things and conditions revolve around them, they lording it instead of serving, self being for them the end of life, instead of God and the good of others. This spirit, which is the essential life of 'The World' in every place, during all times, produces its corresponding structure and administration of society,—some form of despotism carried on by force. The keynote of this form of society

is, power and authority centering in some one person, who is at the top, whence it descends; and it is familiarly known as 'the divine right of kings.' It does not always take that name; but it always is so constructed that the few have the government, and all right to control is in them; while the many have only the right to do as they are bid.

"Having shown the spirit and form, both in the heavenly and the worldly way, we may not advance another stage in unfolding our line of thought. Man is a twofold being. He has in him all that belongs to the animal kingdom; and he has also something more, that is higher and different in kind. What he has in common with the animal kingdom may be called (using Paul's term), 'The Flesh,' or animal man; but what he has above all that belongs to the animal is called the human spirit. This human spirit is different in kind from anything there is in the animal; and it is this which constitutes man human. If, now, the whole of man's being centers in and is determined by the spirit, so that he walks after the spirit and not after the flesh, then he is called a spiritual being, spiritually minded, the whole of him working for spiritual ends, bringing forth the fruits of the Spirit, moving toward God and Christ. But if the whole of his being centers in and is determined by the animal man, so that the animal in him rules over the spirit in him, then he is called (in Paul's phrase), 'carnal, sold under sin.' And this 'carnal' estate is the submergence of the spirit in the flesh, or the slavery of the spirit to the flesh, which is the absolute deformity. These two, the spiritual and the carnal, are directly opposite to each other, and in deadly hostility. No trace of the carnal was in Jesus; He came to destroy it, and 'make one new man,' who should be wholly spiritual.

"Now they who have received Christ, and so are walking in the heavenly way, have God's spirit abiding in them, and are kept by the Power of God as spiritual beings. Thereby they are 'new creatures in Christ Jesus,' seeing that God 'predestinated them to be copies of the likeness of His Son,' and are God's children, to whom belong the blessed words, 'Beloved, now are we the children of God;' and they are a part of that great company in whom Christ is 'the firstborn among many brethren.' And God's work in Christ throughout mankind will go forward until in the end of the ages not one carnal human being will then be left on the earth, but all will have become spiritual. This is the work of God through Christ in the human individual.

“Corresponding to the work in the individual is that in the community. As the work of transforming the individual ‘into the image of God’s dear Son’ goes on, the other work of transforming the human community into the Kingdom of that Son must also go on co-ordinately, for every uplift of the character of the persons composing the community compels a corresponding change in the structure of the community for the improved character to work through. Only this truth explains the anti-slavery movement. The free institutions which had been established, chiefly by New England with its outlying regions to the west, had produced such a developed and sensitive state of mind that the system of slavery was becoming steadily more and more intolerable. The system was doomed. In some way society must be so transformed that slavery should fade out and disappear. The only question was whether the change in the structure of society should come peacefully by the common consent, or violently through a societary explosion. The South chose the way of violence, and fired on Fort Sumter; and the killing and killing and killing of men went on until the South was crushed and overwhelmed. The way so chosen by the South was against the very order of the stars and the decrees of the Most High, without any reasonableness in it or for it,—nothing but wild, reasonless rage.

“Thus on and on through the coming ages must the transformations of society take place, till every condition of man that was on the earth when Jesus came has been obliterated, and the New Jerusalem in its perfection shall have fully, finally, and forever come.

“Now we reach another view. Human life looks toward God and toward the Universe, or sphere of things. This twofold looking springs from man’s twofold nature, as a spiritual person on the one hand, and an animal being on the other. In his spirit man looks toward God, and in his animal nature he looks toward things. Out of his spirit, looking toward God, springs Religion; and no being but a personal spirit can look toward God, or have any sense of Him. Out of the animal man, looking toward the sphere of things, grows the secular part of life.

“These two, religion and secular life, may be rightly or wrongly related. Jesus taught the right relation, as when He said, ‘A man’s life consisteth not in the abundance of the things which he possesseth’, but in being ‘rich toward God;’ i. e., in the abundance of God that he possesseth. To be ‘rich toward God,’ i. e., to have

'The Life abundantly,' that is to have 'God's love richly shed abroad in our hearts,' and so to be 'conformed to the image of His dear Son,' this is what we are in the world for,—this is the true end of our being, is what is to be accomplished in us as human individuals.

"A corresponding work is to be wrought in the human community—the bringing in to the full of the Kingdom of God, which is the divine order of human society. This is the work in the community. For the embodied secular life there is the State; and for the embodied religious life there is the Church; and these two are vital co-ordinates, which can no more be separated and have society live than the woman and the man can be separated and have the race live. The State is masculine and answers to the man in the family; and the Church is feminine, and answers to the woman in the family; and the two are similarly co-ordinate. There is one law of God for both pairs,—for the woman and the man, and for the Church and the State. And this is the law. The woman is to bear rule over herself in the family, and the man over himself; and the two are to work together in voluntary freedom; while the rulership of the man over the woman is harlotry. Like is it with the Church and State. The Church is to bear rule over herself, free from the State; and the State is to bear rule over itself, free from the Church; while they two are to work together over the same people in harmony. But for the Church to be made a function of the State, with the State ruling over the Church, as the case is with the Church of England, is to make the Church the harlot of the State, just as so angrily was said by the Separatists four hundred years ago. But no more has the Church the right to rule over the State, as the Church of Rome used to do, and still claims the right to do. The rulership of the Church over the State is merely the other side of the deformity of the rulership of the State over the Church; and both are alike against God and His Way. God's one and only Way is the Church, one function of the people, and the State another function of the people, with the people the only human source of power and authority for both, of whom all officials are servants, and to whom they are responsible. This is the American Way; it is God's Way.

"We now advance another step in unfolding our thought. There is a structure of the religious organization,—the Church, and a co-ordinate structure of the secular organization,—the State; and

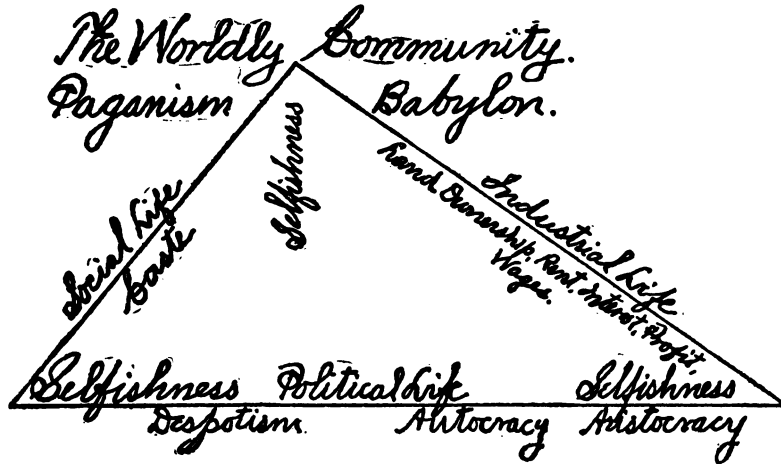
there is a spirit of life according to the structure. In the heavenly way the structure of both the Church and the State is of one kind, being equally and wholly 'of the people, by the people, for the people,' and the spirit is 'good will to men.' The name for the structure of the Church in the heavenly way is Congregational or Presbyterian, which latter is more representative and less purely democratic, while in the State the name is democratic or republican. But in either case alike there is one root, life, and form, and that is the essential principle that the people are the human source of authority and power. In the worldly way the structure of both is also of one kind, but that is quite opposite, being of the despot, by the despot, for the despot, and the spirit of greed. Thus, in this way, Church and State are both organized despotisms, the source of authority being not in the people at all, but in the monarch, the apex of society, that human being farthest from them, be he King or Kaiser, Pope or Czar. In the State this right of rulership is called the 'divine right of kings,' and the Czar of Russia is a representative of the class. In the Church the Pope of Rome is chief of the class, who claims to be God's vice-gerent on earth, with the right, therefore, to rule over all peoples and potentates in God's name.

"The heavenly way can be seen at its best in this nation which is therefore worthy to be called The Kingdom of Heaven. The struggles of our fathers against King Charles the First, and a hundred and fifty years later against King George the Third, were to establish a nation with a free Church in a free State, in which a free people might live out their lives freely according to the light that was in them. This nation is the embodiment of the success of those fathers, and the power that moved them and secured that success was the power of Jesus Christ.

"But there is another view to be noted. In the spirit of life and in the organic structure of each there is against the other an instinctive, vital, persistent antagonism, which moves to obliterate the other. For example, when the town meeting life enters a community formed in the worldly way, it always becomes at once a revolutionary force, and trouble begins. Again, when the Church of Rome, with its organized, hierarchical despotism, enters this country, and attempts, as it does, to set itself up above our State, and to be our over-ruler in any matter which it claims for itself, as in the matter of the public schools, it makes instantly manifest this

necessary antagonism, and shows to everyone who can read the signs of the times, that either the American Republic or the Church of Rome must disappear from this land; and few are they who think that it will be the Republic.

"There is yet another unfoldment of human life. Man faces toward the universe, but especially toward the globe on which he lives, and he does this, must do it, in order to live at all, and this equally whether he is seeking earnestly after God and His Kingdom, or only after the things of this world. Now in this sphere of things the three-leaved clover is the symbol. The Family, from which springs social life; the toil-place, from which springs industrial life; and the State, or rule-place, from which springs political life.

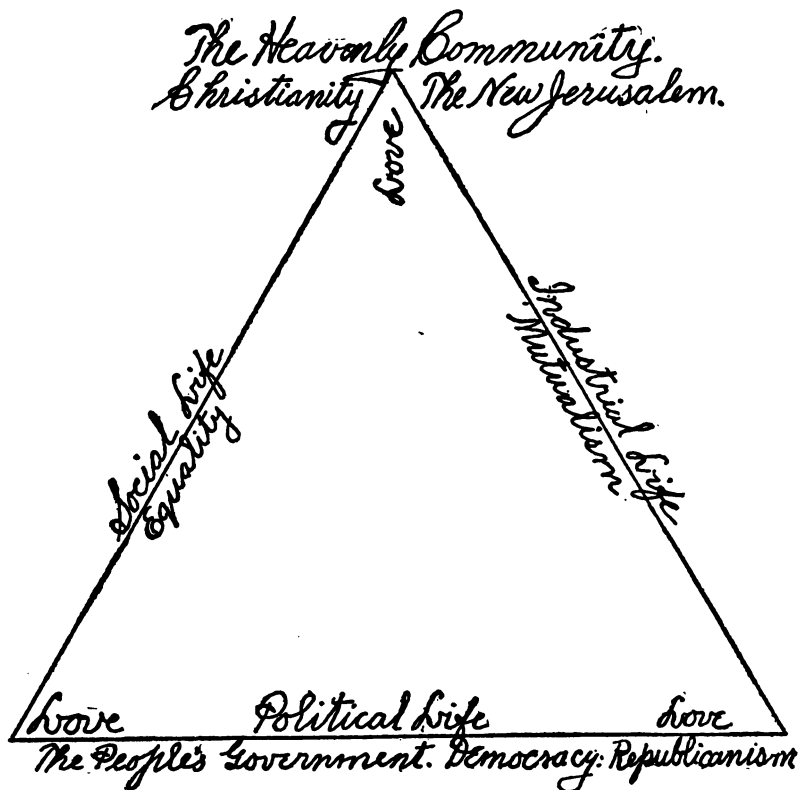


Of these three, the State, although it rightly stands with the other two, yet in a measure envelopes them: for it is their protecting over-power. The Church, also, has to deal with all three, while still the State and the Church are co-ordinate. But the difference between the Church and the State in all this dealing is fundamental. The Church is to deal with the temper and spirit of mankind, both as individuals and as a community; while the State deals with the structure and form of organization of the community,—that is, with the relations of the citizens each to each. That is, the State deals with the conditions under which action takes place; while the Church deals with the spirit and temper in which it takes place.

“And now to close, I set forth the whole body of thought I have been presenting to you in two diagrams. The first is the diagram of deformity, expressing the structure and life of The Worldly Community. This is a scalene triangle, each side and each angle being different from the others, so that nothing is in proportion, nothing in harmony, but all is at odds and ends,—the absolute deformity. The angles represent the spirit and temper which are the forming life in those composing the community, and which show that life to be selfishness, or every man for himself. The sides represent the human relationships in society, and show that they are three, as in the trefoil already referred to, but all unequal. One side shows the social life, with the subjection of the woman to the man, and all the monstrous deformity thereof; and caste, that hideous shape, not a trace of which was in Jesus Christ. Another side shows the industrial life, with its fundamental elements of rent, interest, profit, and wages; producing the engorgement of the few with riches, and their corresponding wastefulness, along with the penury of the many, and a starvation life for a thousand to every glutton of wealth. The third side shows the political life, in which everything is organized to enable the strong to lord it over the weak, and use them constantly for their own advantage. The machine of society is framed and worked for the systematic plundering of the great body of the workers, as it is now in Turkey, to mention a plain case; and as King John, and Charles the First, and other English kings tried to make it in their time. This system is Paganism, and its city name is Babylon; and all the world has always been this way, except in so far as Jesus Christ, by His overturning work in the world, is bringing in His Kingdom, and making things different.

“The second diagram is that of transformity, expressing the structure and life of the Heavenly Community. Its idea is ‘full equality before the law.’ Equal rights, equal opportunities, equal and exact justice to everyone, even to the humblest citizen. This idea of equality is set forth by an equilateral triangle, with equal sides and equal angles,—the perfect symbol of the idea of that full equality before the law, which is the true ideal of human society. In this symbol that Love which is the nature of God, by which ‘God is Love.’ is the spirit of life both of the individual and of the community. In social life all meet as equals, just as Jesus mingled with His disciples, Caste in any form is unknown. In industrial

life the keynote word is Mutualism, mutual toil, mutual interests, mutual care, and mutual share, everybody provided for:—that is, a place to work and pay for work for every soul of man, that all by honest toil may have and eat their daily bread. In political life the keynote word is Democracy, Popular Government,—every man a voter, equal at the polls to every other man. This, and this only



is true freedom. This is Christianity, and Christianity is this, and its city name is The New Jerusalem. The United States of America, our own beloved nation, alone of all the nations of the earth, is the embodiment of this ideal; and although it does not perfectly express it yet, it is moving towards that perfect realization as fast as the powers of God and the wheels of time can carry it."

IN A NEW ENGLAND FACTORY VILLAGE.

After closing his meetings at Hatherly, Joshua Davidson continued going from place to place, heralding the Gospel of the Kingdom of God, the opportunities being all the time more than he could fill. After a little he came into a town named Upton, in the highlands of New England,—a well-to-do, rural community. In one corner of the town, on a mountain stream, a flourishing factory village had grown up. When he came to the staid, old-fashioned church at the center of the town, a strike was on down in the mill-village, and things were very much stirred up. On the third day of the meeting a committee of the strikers asked him to come down and address their people the next morning, which he at once promised to do.* How this all came about may well be briefly told.

The year before, Joshua Davidson had joined a company of serious-minded "Friends of the Workingmen," and had been one of a committee who had prepared an "Address to the Pulpit, the Platform and the Press," asking of them "a thorough consideration of the great subject of JUSTICE TO LABOR."† The address had been published as a tract, with the motto, "LIVE TO HELP LIVE." Some brief sayings from it will show its tenor.

It said, "The wage laborer has become a permanent class." "The wage system is a crime." "Every man who works for wages sells his children for slaves." "The will of the wage worker is made subject to the will of the employer, which is the essence of slavery." "How shall the present despotic system of work-life be driven out by a republican system, which shall exactly correspond to that sacred republican system of political life, that our fathers built and bequeathed to us?" "The wage laborer will be an attentive listener, when you shall attempt to show by what practicable efforts he, and with him the whole, vast, underlying stratum of society, can be lifted through all the intermediate grades, carrying everything with it, to the topmost level, so that all human-kind shall live in the supernal heights of the New Jerusalem." "O ye teachers, who come in the name of Jesus, O ye heralds, who proclaim His 'Glad Tidings,' must not your mission be especially to the poor? It is in behalf of the poorest of the poor that

* Just such an address was given by the author under like circumstances, during a great strike in one of the largest factory cities of New England.

† Written by the author, and published November 1, 1872.

we address you; and we implore you to tell us, if you can, how it may come to pass that 'there shall be no more poor' in all the earth, as the Law of Moses foretold." The address was printed, and thousands of copies were sown in New England.

As one result of this address Joshua Davidson was elected a member of the Eight-Hour League, and came to be known in the labor ranks as a staunch friend of the cause of the workingman. Hence it came that he was asked to address the strikers. The place was the village band-stand, and a crowd stood in a dense mass before the stand. When he was introduced he said:

"Fellow workingmen, we are children of one common Father, before whom we stand on one common level. Hence it is our supreme duty to live as one family before Him, the strong bearing the burdens of the weak, and not seeking to please themselves. This is the way of Jesus Christ, our great Elder Brother; and in part the sin of the world is that mankind do not walk in His Way with Him.

"We are all fellow citizens in this great, free country, which is formed in the image of God's Kingdom, in which the officers are the servants of the people. So it is Christian duty and American citizenship duty alike for those who have to help those who have not; and especially is this the duty of those who have charge over you, fellow workingmen, but they demanded that you should submit to them, as subjects must submit to czars, and I pray that I may so address you as to encourage and strengthen you to maintain your right in the struggle that is now on.

"My first word is, Stand together in your union solid. If there be one of you who is not in your union, get into it to-day, and stay in it for life. To organize and stand together in solid array is as needful for you as it was for the fathers of the Revolution. It is impossible for justice to be obtained, it is impossible for the right order of society to be established, it is impossible for the American industrial system to be developed,—a system in accordance with the principles of our national life, until organized labor fronts organized capital, and brings it to terms, so that chosen representatives from both sides sit down together in mutual respect, and discuss their mutual interests, and with hearts true to the public weal seek to ascertain what is for their mutual benefit; and with give and take, each yielding here and holding there, the two parties work out together their common welfare.

"My second word is that you carry the New England town meeting into the management of all affairs of work and wealth, where men work in joint interests together. Town meeting is the central cell of the life of the American nation; and it is the most valuable and precious political fact on the globe. You know what it is; you live a part of it; you breathe its atmosphere. Determine that things in which men have common interests shall be conducted in the town-meeting way. Strive to carry the town-meeting way into the management of that factory yonder, and into all the factories in the land. Make the saying I have given your motto, and send it throughout all the land to become the motto of organized labor everywhere.

"You have asked that your union be recognized and it has been denied you, with the assertion that 'that is not the American way.' Demand the recognition in the name of town meeting, and demand also that the principle of town meeting be applied here to establish industrial freedom.

"One more point allow me. While you strive with all your might to establish the principles of town meeting in the conduct of your industrial affairs, be sure and exert that strength in the town-meeting temper and manner. Be fully possessed in your own souls with that moderation which is one of those vital elements that make that institution the supreme political fact on the globe. The moment you workingmen stand solid together in town-meeting moderation of manner, and in fixed determination to be heard, at once, when that condition is realized, you will be listened to; and after that, all that is possible will surely come as fast as it can. Remember that the very life of town meeting is *mutuality* in all that pertains to the community. Bear deeply in mind, also, that extremes lead to explosions, that explosions are destructions, and that destructions are such just as much when you inflict them on yourselves, as when they are inflicted on you by domineering capitalists."

When Joshua Davidson had finished his address, he went directly to the office of the superintendent of the mills. Now it happened that the superintendent of the mills was also the superintendent of the Congregational Church Sunday School, and to Joshua Davidson's salutation, "I come to you as a Christian, in the name of the Master," he responded graciously, and in the earnest conference which followed, Joshua Davidson raised the question, What would

Jesus do? * He then cited the example of the Master washing the disciples' feet, and the saying "I am among you as he that serveth," pointed out that the Christ life requires that the "strong bear the burdens of the weak," and in reply to the objection that this was impracticable in a mill, suggested, as he had just done to the workingmen, that the application of the town-meeting idea was the Christian way, and the American way as well. The superintendent was much moved by the argument, and was also forced to see that as a Christian man the logic of the case would demand that he take the initiative towards a settlement of the present difficulty. When the interview closed the superintendent said, "I thank you, Sir, for coming to me. However strange your sayings, and they are very strange, they have done me good. You have pointed me to Christ, and to my country, and what you have suggested I certainly shall duly consider." And Joshua Davidson responding warmly, said, "may the light of Christ show you the way of peace here."

VIII.

THE FIRST CAMP-MEETING SCHOOL; FIRST WEEK.

All Things New. The Symbol Diagram. The Human Individual. The Human Community.

EARLY in the spring, after his second series of meetings at Hatherly, Joshua's Davidson's friends there began a correspondence with his many friends elsewhere, concerning a camp-meeting school to be held the ensuing summer,—the movement having his urgent approval.

A few miles from that place was a beautiful sheet of water, embosomed in forests, called Silver Lake. At a point where the railroad ran near to the lake was a temporary station for summer use; and camp-meetings were wont to be held there. Within the grounds was a canopy, and seats for a multitude, with a half-inclosed stand for speakers, and all the other appurtenances needful for a camp-meeting. So this place was engaged, arrangements were made, and a call was issued announcing the camp-meeting school.

* This question was formulated in a sermon by the writer in 1876.

The call was to all those who love the Kingdom of God which Jesus Christ of Nazareth proclaimed, and who look and long for His Second Appearing, "without sin unto salvation." All such, and any others who, with serious mind, would give diligent heed to his teachings to understand them, were invited. The school was to begin on the third Tuesday evening in July at 7:30 o'clock, and continue until the next week Friday evening. Those who might attend were to form one great class; and the teaching was to be partly by oral discourse, and partly by questions and answers, —the questions to be written as a rule, though on occasion oral questions would be welcomed. The whole was to be a genuine, earnest, heart-to-heart, mind-to-mind, and soul-to-soul endeavor to impart and acquire the whole round truth of the Gospel of Jesus, in its complete fullness, as the present teacher was endeavoring to set it forth. All who attended were required to register, and a fee was charged to meet the necessary expenses.

Somewhat on Monday, but chiefly during Tuesday, a large village of tents arose on the grounds; and when the congregation gathered at the appointed hour a thousand people or more flocked in under the canopy to hear.

As the bell sounded the hour of the meeting, Joshua Davidson came upon the platform, and, stepping to the front, announced the hymn, "All hail the power of Jesus' name," and it was sung with great cheer by the whole throng. Then after prayer he announced the hymn, "Jesus shall reign where'er the sun doth his successive journeys run."

ALL THINGS NEW.

"The text and sermon to-night should give the keynote for this whole occasion; and, as fitting to do so, I invite your attention to Revelation xxi, 5, 'Behold, I make all things new.'

"From the whole passage, the words of the text appear as a saying of God, spoken in vision to the Seer of Patmos. It is God who says, 'I make all things new.'

"At once the question arises, What are these 'all things new,' which God explicitly pledges Himself to provide?

"I. The new *heart*.—The beginning of the whole work of God in making 'all things new,' is the giving to man a 'new heart' even as Ezekiel foretold, and at the very center and source of life in this new heart God begins to make man all over 'new.'

“This new heart Jesus Christ has fully revealed. Whoever receives Jesus receives His heart, and begins to be transformed into His image. Thus does such an one become ‘a new creature in Christ Jesus.’ This is the heart that is tender, compassionate, humane, full of the spirit of the song which the angels sang at the birth of Jesus. It is the heart in which ‘righteousness and peace have kissed each other;’ the heart that loves its fellow man, that delights to promote the public weal. This new heart, when it shall be fully come, will make an end of war and poverty, and it will fill the world with plenty, and peace, and joy, and gladness; and sorrow and sighing shall flee away forever.

“II. The new *mind*.—When the heart is changed there must be a corresponding change of mind, so that the new impulses of the new heart may be fittingly uttered; for the ‘carnal mind’ cannot express right thoughts concerning the things of God. This new mind is the ‘mind of Christ,’ which we receive from Him, just as we receive the new heart from Him. Thus, to adapt the words of Paul, the renewed people ‘have the same mind which was also in Christ Jesus.’ Such a mind sees things as Christ saw them, counts it the highest intellectual good to think out Christ’s thinkings, sees His teachings as wisdom, and counts that wisdom as ‘the principal thing.’ It will consider that to ‘know Christ, and the power of His resurrection,’ to ‘know the love of God which passeth knowledge,’ and to know the pathway of God in Christ through a human heart to save it from sin, is to be chosen before all else.

“III. The new *will*.—The ‘new heart’ and the ‘mind of Christ’ working together by the power of God in them, effect the renewing of the human will, bringing a new purpose into human life; and that new purpose is to make God’s will our will, is to be co-workers with God in establishing His Kingdom on the earth. And in every soul where the making-new begins, Christ’s saying comes to the fore, ‘Seek ye first the Kingdom and its righteousness;’ and that saying becomes law, chosen and loved and lived; even though imperfectly lived, it is acknowledged as the true law of human life. The new man with his renewed counts the abundance of God which a man possesseth the true end of human life, and not taking one’s ease in the midst of an abundance of goods; counts also with Jesus the establishment of the Kingdom of God as the great object to be aimed for in the outward world, and not lordship over others

in earthly stations; counts greatness of servings, not greatness of havings the true end of life which God has set for man; and remembers also the promise of the Great Master, that 'all these things shall be added.' The new will works to serve and help its fellow man; and it works to promote the establishment of that vast new system of human institutions, which are God's 'ways' in human form, which Jesus called the Kingdom of God.

"IV. The new *nature*.—With the new heart, the new mind, and the new will or purpose, there comes the making new of the very constitution of human nature itself. Can anyone imagine that when God has made man 'a new creature in Christ Jesus,' 'new man' will have the same constitution of nature as the 'old man' had, when he was of 'the carnal heart,' and 'carnal mind,' and 'loved the world, and the things of the world'? To state the question is to expose its absurdity. Right down through the depths of his whole nature and make-up man is to be reconstituted into the nature of Christ. 'Conformed to the image of His Son,' is Paul's declaration of this immense and most blessed fact. Then the world and the worldly nature will pass away, and the spirit of Christ and the nature of Christ will have come in their stead, and to stay.

"V. The new *character*.—There is yet one more element to be noted in the made-new man. Spirit and mind and purpose and nature, all working together in a moral person, produce character. Hence the renewed man, having all the other departments of his being made new, must have also a new character; and that character will be according to Christ. The whole human personality, in everyone in whom God works His making-new work will become a Christly personality. What a stupendous result that will be, when the whole human race will have become a race of perfected, Christly persons. Yet that is the end and glory to which all that Jesus was and did directly tends with irresistible drive.

"Now if the above were all we had to offer there would be small reason for this assembly. But besides the human individual there is also the human community, and the great purpose for which we are here is to consider the things of the Kingdom, and kingdom means organization of society.

"In studying mankind we note that besides the individual there is the race, and the race is far more than the sum of all the individuals of which it is composed. Hence the great matter in the study of

mankind is not men, but the race, as the embodiment of the individuals organized into the community; and ask the momentous question, **WHAT HAS THE MAKING ALL THINGS NEW BY HIM WHO SITS UPON THE THRONE TO DO WITH THE ORGANIZATION OF HUMAN SOCIETY IN AND THROUGH THE RACE?** Is the human community to be made over anew, as the human individual is to be? The individual is to be so changed over, as to be 'conformed to the image of God's Son.' Is the human community also to be correspondingly changed over in its institutions and conduct, so as to be conformed to 'the patterns of things in the heavens'? This is the question of all questions throughout the ages, so far as the human race is concerned, as a race on this globe. And this question constitutes the most stupendous subject upon which the mind of man can exert its powers, so far as the destiny of mankind is concerned.

"In His prayer Jesus taught us to say, 'Thy kingdom come, Thy will be done, as in heaven, so also upon the earth.' Now this prayer can be answered only as the citizens are made over into a character like that of Christ, the King of the heavens; and the human institutions are made over into a likeness to the angelic society in heaven where Christ is King. Moreover, under the law of all life, 'Every seed bringeth forth after its kind,' it must be that the Mustard Seed life in Jesus will bring forth after its kind a structure of society corresponding to Him, and as different in kind from the society of the natural man, as Jesus was different from Pilate. The human community must be as completely changed over in *structure* as the human individual is changed over in *character*; and the carrying through of this vast, thoroughgoing, overwhelming transformation of society constitutes the birth-pangs of the ages, one portion of which our nation went through in destroying slavery and preserving the Union. And this must go forward until nothing in society is left as it was when Jesus came but 'all things have been made new.' Let us now consider in detail this making society new.

"Human society is a four-leaved clover; and the four leaves are four departments in which all human activities are comprised. These are the Family, the Industry, the State, and the Church. In the kingdoms of the world these are formed according to the nature and life of the world, carnal, selfish, sinful. In the Kingdom of God they must be formed in a way as different in kind from the

ways of the world, as the life of God, which forms the Kingdom through Christ, is different in kind from the carnal, selfish, sinful nature and life of the human race. Hence there is a worldly family, a worldly industry, a worldly State, and a worldly Church, which altogether, in their different forms, do constitute the kingdoms of this world, 'which are to come to naught.' There is also over against them, a Godly family, a Godly industry, a Godly State, and a Godly Church, which altogether do constitute the sum of God's 'ways,' and so are the Kingdom of God on the earth. In God's Kingdom these four are different in kind and structure from what they are in the kingdoms of the world. Now the kingdoms of the world and the Kingdom of God, are, by reason of their difference of spirit and structure, mutually exclusive, and in deadly antagonism. Hence, when God's Kingdom begins to come, that is when His 'ways' begin to take the place of the world's ways; then God's family must supplant the world's family, God's industry the world's industry, God's State the world's State, and God's Church the world's Church; and when all this movement begins, then the struggle of the ages is on. That is just what did begin when Jesus Christ appeared: and we will now examine the movement in its historical order. We begin with God's Church, which historically came first.

"God must begin His work of making 'all things new' by originating a new Church, in which He shall give to mankind a new idea of Himself; and this He did at Pentecost. Seen in the light of God, the supreme fact about man is that he is a sinner, a rebel, guilty, and 'condemned already.' To meet this need, the supreme necessity in God's work of making 'all things new' is that He must impart to mankind a new sense of Himself as infinitely able, willing and working to meet the exigency by making adequate provision to save the sinner. He must give to man a new religion, which shall center on salvation; and it must be manifestly, in its very nature, and the terms of its being, a religion which could not have grown up out of man by nature, but must have been put forth into man's interiormost life by the creative power of God. This God effected in giving Jesus Christ to be 'the Saviour of the world;' and Jesus in His career and character, founded the new religion, different in kind from anything the world had known, and fully adequate to meet the need of sinful man. Face to face, heart to heart, soul to soul, Jesus gave to His disciples from God, His own Father in

heaven, the 'new heart,' promised in prophecy so long before, with God's laws written on it. The outpouring of the Holy Spirit on the day of Pentecost drew all the chosen company together into one new, living organism, the Holy Church, in which the new religion came into form and being, as the human channel through which God would bring to pass His transforming work of making 'all things new.'

"Except the religion of Moses, the old religions were human, pagan ceremonials, meretricious shows displayed before the eyes of men, having in them no spiritual life, nor any power except in the animal man,—no true conversion, no vital piety. The new religion which Jesus Christ gave to mankind was the very 'power of God unto salvation to everyone that hath faith.' It was and is a religion in which the individual soul is brought face to face with God in the shrine of conscience in the inmost heart, for repentance and salvation. Hence by receiving Jesus the new heart is obtained; and so the first stage of the making all things new is carried on in mankind through 'the Church of the living God.'

"For fifteen hundred years God wrought through the Christian Church this first part of His work of making all things new. The Church took on pagan forms and pagan ways, and the new and the old were mingled together in a confused mass. Yet the new life never failed. The leaven was ever in the meal, and ever leavening it. In the darkest day of the darkest year of the darkest age, the light of Jesus Christ shone clear and strong in many hearts, and was diffusing itself throughout the nations who were called by His name, and making ready for the coming of the day. At length the day came.

"In the fullness of time, by the power of Christ, the Separatists of England were called out by the Spirit of God, and led to revert back to the original, Pentecostal Church. Thus God's Church, in its true and normal form, brought into being by the power of God through the Holy Spirit, appeared again upon the earth,—a democracy of God's saints. And the moment it appeared it became a revolutionary, disturbing force; for the time was fulfilled when the Kingdom of God must begin to show forth its true form on the earth; and the true form could not come without going against the deformed forms. And that could not take place without national birth-pangs, which happened especially in England, the land where the new forms were to appear most effectively.

Here there must be noted a special law concerning the Church and the State, in their nature and relations. There is a structure to the Church, and a structure to the State; and the law is that these two must be of the same kind in any community in order that there may be peace. Whether the structure be according to the kingdoms of this world, some form of despotism; or according to the Kingdom of God, a town-meeting democracy, in either case alike the law holds. And in either case alike when the different structure enters into society trouble begins, as soon as the force is strong enough to make any impression. So when, in England, the life of God through Jesus Christ in the Bible had brought back upon the earth God's new Church in its original, primitive form in the Separatist churches, God thus making a new move in His world-work of making all things new, then trouble began, and birth-pangs came. In due time, by the providence of God, one individual church was called out and set apart and guided for many years, until in the New World it might found a New England where it might unfold God's new State from His renewed Church; and so a new stage in His work of making all things new might begin its unfolding.

"2. In His great and wonderful work of making all things new God must make a new State,—a political order that will be recognized as different in kind from any other known, and that will be of the same structure as His primitive, new Church, patterned after the things in the heavens. God said, 'A new covenant will I make with them,' He continued, 'I will put my laws into their mind, and upon their hearts will I inscribe them.' Only where such citizens are can God's State evercome.

"In the fullness of time a body of such citizens did appear, on whose hearts the laws were so written, and who were thus a 'people prepared' to become the source of the outward, statute law. Then arose the new order of society, fitted for such citizens to act through; and that historic event in which this all occurred was the signing of the Mayflower compact in the cabin of the 'Mayflower,' in Provincetown harbor. Thus came from God through His chosen people that 'government of the people, by the people, for the people,' which is patterned after the things in heaven. The American Republic is God's State, is the State made new, as part of that making 'all things new,' which God declared to the seer of Patmos. And this it affirms by its own official declaration, when, with all the solemn emphasis of national statute, it says on its national

seal, concerning itself, 'A New Order of Ages.' The saying of God in the vision, and the saying of the revolutionary fathers on our great, national seal are co-ordinate sayings, the complements of each other. Thus the American Republic is proved the leader nation of the human race; God's Model State, set before mankind for all coming time, into the likeness of which all the nations of the earth are to be transformed, and already the peoples of the earth look to our flag as the star of their hope, and the emblem of their longings.

"When the life of God came with renewing power into England and formed Separatist churches according to the Gospel model, then anguish came there; for the making over of old things into new was being effected. Here was the new Church working in an old State.

"Now take an instance where an old form of Church enters into the 'New Order of Ages.' There came into America, from without, the Methodist Church which was an organized despotism. Within a generation that despotism has begun to be eliminated; and at the rate of change, ere another generation shall have passed, the despotism will have passed, and the denomination will have taken on almost completely the federated structure of the Republic. Like is the case of the Protestant Episcopal Church. But the most striking instance is that of the Church of Rome. That is one of the highest forms of organized despotism, and is wholly against our system of national life. Yet so great is the power of our institutions, and of the national spirit of life in them, that that hierarchy is being slowly, but surely and irresistibly transformed into our American ways. More and more the laity are having a voice in its affairs, and they will come to be recognized as an integral part of the Church. Finally, it will be completely changed over into the American form; and then it will become a part of the American Christian Church, and will have no part with the Church of Rome. Now while this transformation is going forward, it will re-act back on the Church of Rome itself, at its own home-seat; and that re-acting back will be greatly intensified by the co-ordinate influence of this nation on the Italian nation, until under the power of both together, as a part of God's making 'all things new,' the papacy itself will disappear, and instead there will arise the Italian National Church, just as there is to come the American National Church. Then, as the World Federation of the nations comes on, so will the

World Federation of the Churches of Christ come on also; and the WORLD-CHURCH, and the WORLD-STATE, will become blended into the WORLD-KINGDOM,—the New Jerusalem—come down out of heaven from God, and ‘the tabernacle of God will be with men.’ Such is the consummation toward which God, in His making ‘all things new,’ is urging on the movements of the affairs of men in Church and in State, as fast as the wheels of time can roll.

“3. God’s making new must give us His new Industry to take altogether the place of the old. The old, selfish, carnal system lies all about us. Slavery indeed is gone. God smote it with His red, right hand of war, and removed it forever from our midst. That was His beginning in bringing in His new Industry instead of the old. The rest of His making Industry new is even now coming, with all its birth-pangs throughout the whole land. The ‘love of the dollar’ is the life of the old system. Enter into the hell of a stock exchange, and see there the heart-beat of it all. And the methods of operation,—from the top to the bottom. The strong squeezing the weak to get out of them ‘much goods laid up for many years.’ It does not matter what is done with the money after it is gotten; it is the system by which it is gotten that is total depravity itself organized into the institutions of society; and it is that system which God must sweep away in His making all things new.

“God will put a new motor power into the hearts of man in all the world of industry. For the ‘love of the dollar,’ God will substitute the love of Christ, and the love of fellow man for whom Christ died; so that in all business affairs it will be literally true for every man to say with Paul, ‘The love of Christ constraineth me.’ Men will do business, will manage all affairs, even to the largest, ‘in His Name,’ for the good they can do to their fellow men, instead of for the goods they can get from them. By Christ’s constraining love all the hearts of men, and all the transactions of business will be fully controlled. Then Wall street, and all that belongs with it, will have been cast down into the bottomless pit forever.

“In the old industrial system the land is bought and sold straight in the face of God’s law; and the few get the most, while the many have nothing. But in God’s Industry, when He has made ‘all things new,’ the land will belong to Him, and to the community

'in His Name;' and all buying and selling of it will be as dead as the buying and selling of human beings are now dead in this nation. The land will be for the hand that tills it with an inalienable life usehold, and that will be the only title known. All price paid for the use of land will be paid only to the community as taxes. Thus private rental will be at an end, as well as private buying and selling.

"In God's Industry that is even now beginning to come in, the town-meeting principle will be carried into the conduct of all affairs of work and wealth, where people labor together. The power of discharge will be so modified that no human being can be turned off workless into the world, or foodless and homeless. Society will be so organized and managed that work adequate for a living will be provided for everyone who can work. And for those who cannot work the love of Christ will so constrain everybody so that mostly in private homes, but in public homes where it must be, every human being will be provided for. The managers of industry will be the servants of the people; and all business will be done so that an abundance of all that is needful for comfort, and something also 'for glory and for beauty' will be provided to the hand of every human being.

Then the strength of the strong will not be for their surfeit,
 Nor the lack of the weak for their pain;
 But they who have will help those who have not,
 And plenty will bless all who dwell in the Kingdom of my righteousness,
 Saith the Lord our Redeemer.

"In His making all things new God, along with making a new Religion, a new Nation, and a new Industry, must make also a new Family, before which the old family will pass utterly and forever away. The old family is under the curse, 'Thy desire shall be to thy husband, and he shall rule over thee.' Be it ever remembered that this is the accursed state, concerning which it was written in the vision also, 'Every curse shall be no more,' in which saying God pledged Himself that the curse on the family should be taken away. When it is taken away, then is there to come instead God's made-new family, which is the original, Paradisic family restored. Hear ye, and heed ye. The Paradisic family is to be

restored; and it may be restored now in any case where they who compose the family will it to be so. That Paradisic family was right the opposite to the family under the curse; for in that Paradisic family the man clave unto his wife, his desire was unto her, and she did bear rule over herself in the family relation, as is evident from the nature of the curse. Ever since Christianity appeared it has been making something of this difference in the family, at least in the conduct of really Christian persons; but the true, Christian family has never yet received legal status and form on the earth. Now the time is come when that family, which is the family of the New Jerusalem estate, must be taught, adopted, and lived. 'God Wills It.' He began one phase of this, His new and strange work, when a woman, Abby Kelley, stood up in an Anti-slavery convention and pleaded for the slave; and, when many tried to silence her, she then contended with all her strength for her right as a human being, a woman as much as a man, to lift up her voice in behalf of fellow man. Thus was started in the earth the final struggle for the freedom and uplift of woman. God's next advance was in the great Woman's Rights Convention of 1852,—the most epoch-making event for woman in human history. More recently we have seen the formation of the Woman's Board of Missions; and the various efforts which are making for giving woman full equality with man before the law. All these movements have one supreme outcome,—the making woman free in her womanhood from the primal curse laid upon her, thus uplifting her into the New Womanhood in which she shall be completely a free woman in Christ Jesus, and shall bring in with her the new Family, from which shall come The New Humanity. God is moving, especially in this land, to bring in that New Jerusalem Family, in all its glory and beauty and sweetness upon the earth; and even now the time is fulfilled for its appearance."

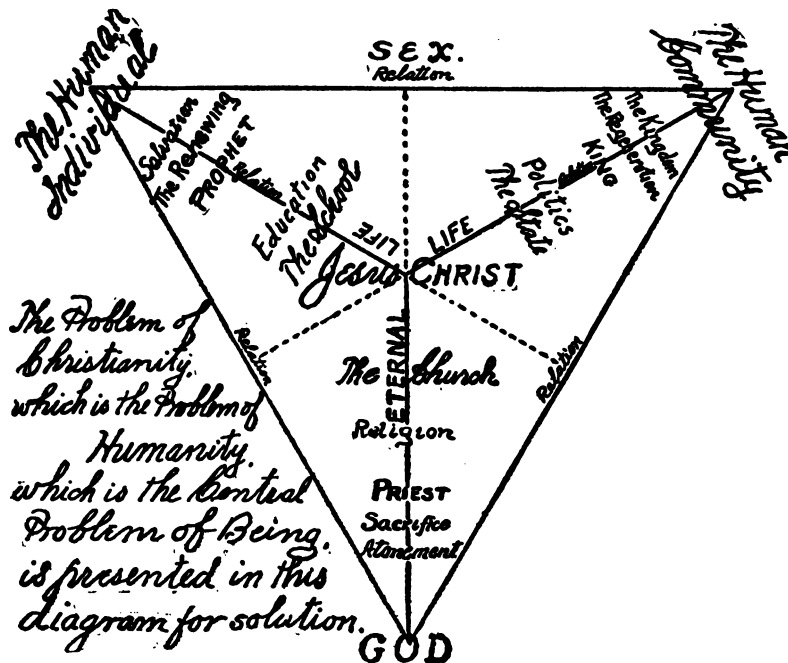
THE SYMBOL DIAGRAM.

Wednesday forenoon at ten o'clock when the people flocked together under the canopy to hear the address of Joshua Davidson, due at that hour, they saw hung high up behind him a chart, a copy of which appears here. As the bell ceased, and the people were all seated and still, the speaker coming to the front said:

"This diagram expresses Christianity completely in condensed form. It says that God is the source of the human race, both of

the individual and of the community; and that all three are vitally and most intimately related. What was declared many ages ago, it declares now again, 'In Him we live and move and have our being; for we are also His offspring.'

"To explain what is contained in the diagram one must unfold what God is, what the individual man is, what the communal man is, and what Jesus Christ was and is, together with all their vital and historic interworkings as time goes on; and one must show the outcome into which all those interworkings will ultimate, and what everyone ought to do to help the race through to that outcome. God in Himself, and as related to the human individual and community; these two in themselves, and as related to each other and



to God; Jesus Christ in Himself, and as related to all three at once; and they as related to Him, and to each other through Him,—all this most complicated system of thought and truth is involved in true Christianity, and all must be shown to blossom in full-blown completeness by anyone who adequately explains what Christianity

is. The parts of the diagram are departments of the subject, and as I unfold the departments, the uses of the parts will appear.

"We will begin by considering the Being in whom all beginnings appear,—GOD.

"The question has been asked, 'What do you mean by the word God?' I answer, God is the name men give to the supreme elemental reality in the universe, the fundamental axiom of reason, the source and origin of the universe with all that it contains,—that Being who is highest in order, boundless in scope, at once the fountain and consummation of all that is.

"The ultimate fact, truth, reality in God is that He is ever alive. Israel said, 'The Living God;' and in the Revelation they who worshiped before the throne said, 'He that liveth forever and ever.' God is the eternally Alive One.

"Jesus said, 'God is Spirit;' but the inseparable, other side of Spirit is Person. In the nature of things there cannot be either without the other. So the whole saying is, God is Spirit-Person, eternally alive.

"The ever-living God, the Eternally Alive One, is, must be, alive with a life; and the life whereby the living God is eternally alive, Jesus aptly and accurately named, 'The Eternal Life.'

"Ever Spirit, ever Person, ever Alive, ever containing in His Life itself all power, all knowledge, all wisdom, all goodness, all truth; and ever the same, 'yesterday, to-day and forever;' never beginning but always begun; never ending but always abiding on; the changeless ONE, in Whom all changes take place and all beings appear, this is that eternal, immutable BEING of whom the Psalmist wrote, 'From everlasting to everlasting thou art God.'

"The supreme element of Being is Life, and Life is the central, keynote word of God. The true God is 'the Living God;' or God is the One who is ever alive; as the ancients said, 'The first and the last and the Living One, who is and who was and who ever will be,' who is alive from within, who hath the source of His life in Himself, and so is the Primal Being. To be alive is the primal need; for only the living can think, or feel, or act. Hence the primal reality of Being is Life.

"God, the eternally living Spirit-Person, originates the universe,—by the power of His own immutable will He causes all that is to be, and continues it on, right on, ever on. The universe is the evolution of God into space and time. In space during time God unfolds

Himself in the vast system of things in the midst of which we dwell on this 'dot' of a globe. Of Him as so doing, the ancients sang, 'Worthy art thou to receive the glory and the honor and the power, for thou didst create all things, and by thy will they were and were created.'

"In the universe, thus unfolded, God hath manifested to men the very nature of His life in that most sublime symbol, the light of the sun. God is the Sun of the universe; and the beams of our solar orb are the perfect word through which the nature of the life with which He is alive is disclosed to men. In a sunbeam there are three rays, the ray that lights, the ray that warms, and the ray that causes color. Moreover, in the ray that lights there are three colors, yellow which stands for the light-ray, red which stands for the heat-ray, and blue which stands for the ray that causes color. So also is it with God's life. The Eternal Life, the divine vitality whereby the Living God is forever alive, unfolds into a three, of which this twofold symbol of the three rays and the three colors is the revealing word; and they are Mind that sees, Heart that loves, and Will that works its way. God's mind gives Truth for light, God's heart gives Love for heat, God's will gives Power for choice and action. All truth is in God's Mind; whence God is Light. All love is in God's heart; whence God is Love. All power is in God's will; whence God is Almighty. And His mind is golden as sunrise, His heart is ruddy as blood, and His will is heavenly blue. And the truth of His mind, the love of His heart, and the power of His will, moving and blending into a perfect one, is the pure, white light of holiness.

"The Ever-Living One, who knows all truth, who feels all love, and who works out all His ways in love and truth, He is the infinite King, He is the God of the Bible. He is the infinitely wise, for He sees the perfect truth, and His judgment never errs from the perfect way. He is the infinitely Good, for His heart is full of perfect love, which fills also and mellows all His mind and will. He is the infinitely Righteous, for His works and ways are love and truth wrought out through infinite power. He is the infinitely Holy, because in Him perfect truth and perfect love and perfect rectitude united give the perfect purity and bliss of heaven forever and for evermore.

"God is alive in His mind, He is alive in His heart, He is alive in His will; but in one is the central seat of His life, where He liveth

more than in the rest; and to that one are the others attuned. Day-light falls clear and full on the top of Mont Blanc, where yet death ever reigns. But in the darkest place, if the sun's warmth comes, the seed in the moist earth is quickened thereby, and grows. And red is the central color. The heat-ray is the heart-ray; and red is the heart color. And is not the life blood in us red? Yes, red heat it is which hath the power of life. Thus do ray and color conjoin in showing that God's heart is the central seat of His life; so that Love is Life far more than is Truth or Power. Thus in ray and color doth God disclose to us the innermost reality of His being. Truth is forever, and power is forever, and God is for evermore; but Love is the Life of all. Truth is love in axiom. Holiness is chosen love. And righteousness is love going forth in conduct according to truth.

"The same doth God teach in the ordering of our bodies. For He hath put the heart in the midst between the brain above, where the mind doth chiefly dwell; and the sinews of the waist below, where is the seat of the will; and He hath made the blood red, which floweth from the heart, whence all the body is nourished, and which is the life far more than all else. Thus again hath He made both color and place, as a word fullest of meaning which even He could utter, together to show that the very life whereby He is alive is centrally love, which doth nourish the whole of His being, and cause Him to be what He is, and to do what He does. All this is what the beloved John meaneth where he saith, 'God is Love.'

"There is a deep within a deep, even the nature of this inmost life,—what love is in itself; and down into that central deep must everyone go who would know God. The Scripture showeth us this central deep in the vision of the seer of Patmos. Unto him the angel showed, 'a river of the water of life, lustrous as crystal, pouring forth from out the throne of God and of the Lamb.' 'And on either side of the river was the tree of life, bearing twelve manner of fruits, and yielding her fruit every month; and the leaves of the tree were for the healing of the nations.' The river flows that others may drink. The tree gives her leaves that the nations may be healed. In the flowing of the waters and the yielding of the leaves for ministering to the needs of others is the quality of love disclosed. As the heart of a mother cries out for her firstborn, and the heart of a lover cries out for the beloved, so, far more than

pen can write or tongue can tell, doth the heart of God with infinite eagerness pour forth of Eternal Life to fill and bless all creature being. And this eager spring and flow of the Life outwards to fill with itself all creature being to the full of their power to receive, this is that perfect love which is the life of the Life of God.

“The same also doth God teach us in the shining of the sun. For, in that age on age it doth breathe out its beams, filling all the sphere of space about it with light and heat and power, and yet receives no return from any; it is the symbol word disclosing to us what God is in himself, how He acts toward all the universe, and what is the nature, quality, and law, of that love which is the life of the Life whereby He eternally lives.

“Love is giving, and never getting. Love is warmth, and never cold. Love is blessing, and never blight. Love is outpouring and never withdrawing. Love is a garden, and never a desert. Love is the winsome aura of God, which fills all heaven with delight.

“The heart of God is the center of God, the source of His being and living, the Holy of Holies wherein He doth eternally dwell, and whence all His activity flows. Blessed is He whose heart is filled with the heart of God, and who thereby is made partaker of the divine nature, and so becomes one of the children of God. The heart of God is the source whence floweth the Life of God, which is Love itself, and filleth the whole of His being. Responsive to this flow of love ever out from His heart, God answereth back with all the might of His will in the deep, abiding choice of love as the ever-living law of His being, whereby He maketh heart eternally queen, and the wisdom of love the abiding rule of His conduct. Hereby in the eternities God layeth for Himself the foundations of a holy character.

“From out chosen love, that is, from out the heart of God and the will of God, livingly united in the abiding, mutual activity of love and choice of love, exhales the mind of God; and into the wooing air of that mind springs forth the pure white flame of Truth; and in the light of that truth Wisdom appears, and the way of life; for mind is the fruit of heart and will in answering action; and truth is chosen love transformed into eternal laws, which men call principles. Love, and choice of love, and truth from chosen love,—such is the Life whereby the Living God is forever alive.

“In his first epistle John saith, ‘God is Light,’ and ‘God is Love.’ So with equal truth and greater depth may it be said,

God is Life. After He is Life, then is He Love, as the life of His Life. Also, God is Holiness, as the choice of love; God is Light, as the truth from chosen love displayed in conduct; God is Wisdom, as knowing the perfect way to unfold His Life in creation; God is Righteousness, as power working out His ways from love according to truth. God is Goodness, as the harmony of Love, Truth, and Power, making for life in the universe.

“So then it is not, as some have said, that ‘God doeth all things according to the counsel of His own will;’ for they have only a partial view. But the fullness of the truth is, that God doeth all things according to the counsel of His own heart, will, and mind; wherein the heart is ruler, and giveth forth Love as Law; and the will is obedient, and putteth forth all its strength according thereto; and the mind gives forth the truth therefrom in pure and radiant light. And in the flow and reflow of love and choice of love, and truth from chosen love, in heart and will and mind, the Life of God hath its steadfast state and continuance.

“Again, when the Scripture saith that ‘God doeth His pleasure among the armies of heaven and the inhabitants of the earth,’ it is not meant that His pleasure is in a whim; but it is meant that the infinite heart being alive with love, and the infinite will having chosen with infinite consent the infinite heart of love, and the infinite mind having changed over this chosen love into thought, the Living God, in whom all these eternally abide and blend in sweetest unison, finds His ever-renewing delight in manifesting His inward harmonies in righteous conduct. The ‘pleasure of God is in dealing with His creatures according to the infinite wisdom of truth from chosen love, seeking by the exercise of all His powers to bring them into a reciprocal harmony with himself, like unto that harmony which abides forever in himself; so that the universe, as creature, may become the glorious and perfect utterance of the glory and beauty, the goodness and truth, of the eternal perfections which live and glow in the Creator.’

“Another characteristic of God we must consider is His holiness. In the great vision of Isaiah the cherubim and seraphim sang, ‘Holy; holy, holy is Jehovah of hosts;’ and in Revelation the four living ones rest not day and night, saying, ‘Holy, holy, holy Lord God Almighty, which was, and is and is to come.’

“What is holiness? It is wholeness, haleness, hallowedness, wholesomeness. Negatively it is the absence of sin, error, evil.

It is purity of life; both of life in its nature, and of character in conduct. Also it is a state of hallowedness, or dedication to purity of thought and feeling and conduct, and to well-doing, which is right doing, which is doing what is good, which is what makes for life. It is devotion to working out love in righteousness for the welfare of others. Holiness is the state of heart of a being who has no guile, but is bent on loving and doing what makes for justice, promotes welfare, and improves all over whom one has any power.

“But there is yet a deeper depth in God’s Being than all these. The Scripture saith of God, ‘In Him we live and move and have our being; for we are also His offspring.’ Now our primal fact is that we have our being as a race; and by the race process only can human individuals come. Then, if we have our being in God, the race process, through which only we can have that being, must be in God. That process in man is family. Hence family must be in God; so that God is Family. This same teaching another Scripture plainly affirms, where it says, ‘God created man in His own image, in the image of God created He him, male and female created He them. And God blessed them, and said unto them, Be fruitful and multiply.’ The one natural and undoubtedly true meaning of these words is, that it is as male and female that man is created in the image of God; whence it must follow that male and female are in God. But it is through them that mankind is a race, and that the family comes. Therefore as they are in God, so race is in God, and family is in God. Wherefore from this Scripture also we are taught that God is Family. But this same is true in the nature of things; for there can be nothing in the effect but what was beforehand in the cause, else there would be an effect without a cause, which is unthinkable. Therefore in the nature of things God is Family, as cause; and in mankind family appears as effect.

“God is Family. Then God is Father, Mother, and Child; for that is race, and that is family. But God is Eternal. Then God is eternally Father, eternally Mother, eternally Child. Thus He eternally IS; and from Him as such the on-going movement of creation unfolds. Until we thoroughly know God thus, we do not fully know Him.

“But once more, God is Trinity; and Family is the center of the Trinity. The Christian Church teaches what the poet sings:

'Father, Son and Holy Spirit,—
Blessed Trinity.'

"How can this Trinity and that of the Family agree? Let us search through the right path, and arrive at the true goal.

"Doubtless all will concede without question that the saying of John, 'God is Love,' expresses the central and supreme reality of God's Being. Now the seal and throne of love is in the heart. Then supremely, above all else, God is, must be heart; and accordingly He dwells in the heart, and requires the heart to be given to Him.

"But again, doubtless and without question woman is the heart portion of the human race, and mother is the heart person, as all history shows. In the mother the central love of the family abides. In this is revealed the central reality of God, who is supremely Mother. We review our steps to show this.

"'God is Love,' and then Power and Truth from Love. Wherefore God is first of all Heart, the Home of Love; and then Will and Mind according to Heart. But, again, as in the very nature of God Love and Heart are first, so must Mother, the supreme embodiment of Love and Heart, be first in Him also. Hence, in the eternal nature of Being God is primarily MOTHER. Next, as Power and Will, he is Father, and then, as Truth and Mind, he is Child.

"From this absolute truth of God in God we can set forth the true order in the Trinity which the Church teaches. The Holy Spirit is the brooding power of God, as it says in Gen. i, 2, 'The Spirit of God brooded over the face of the waters.' This brooding Spirit is manifestly the mother power of God; and must be first because Love is first, and Love centers in Mother. Naturally Father comes next: and child, that is, the Son, follows. Hence the true order in the Trinity is, Holy Spirit, Father, Son. The reason why, in the historic order of unfoldment, the Holy Spirit was put last, is, because human nature is turned upside down through sin; and whatever could come to man at all had to come inverted to meet the invertedness of human nature.

"Having thus arrived at what is and must be in the very foundations and nature of God's Being, we are able to set forth the true order of the trinities which are in Him, and in that supreme symbol of Him, the radiance of the sun.

“ God is:

Heart, Will, Mind:
Love, Power, Truth:
Mother, Father, Child:
Holy Spirit, Father, Son:
Feminine, Masculine, Common.

“ As a symbol of all these threes, the sun’s beam is divided into a three,—

“ The heat-ray, the actinic-ray, and the light-ray.

“ Moreover, the light-ray divides also into the trinity of the three primary colors, namely, red, blue, and yellow; and these two threes join as an open symbol, disclosing the very central nature and structure of what God’s Life is in itself. The heat-ray is the heart-ray, and red is the heart color; and ray and color are the twofold symbol proclaiming that Love and Heart and Motherhood and Holy Spirit are all Feminine, and supreme in God. Again, the actinic-ray is the working ray, and blue is the will color; and these are the twofold symbol of the masculine, Father, will power in God. And finally the illuminating ray, which men call light and the yellow color are together the twofold symbol of mind and truth in God,—truth being the axioms of thought and action which God sees, eternally, and mind being the power that sees them, and sees the ways of working them out into practical forms in existence; by which God is infinite Wisdom, as well as Goodness and Righteousness.

“ The Ever-living One, who is Love, and Light, and Life, and Family, and Trinity eternally going forth out of one Eternal Life, this is the BEING whom men call GOD.

“ Blessed is he that fully knoweth what I have now spoken; for then he hath reached in his mind into the centermost source of God’s Being and living; he is gazing into the Holy of Holies where God doth eternally dwell; he hath attained to the ‘through-knowledge,’ whereby ‘we do know the true One, and are in the true One, even in His Son, Jesus Christ. This (which is now by our word made known unto the world) is the true God and Eternal Life.’ ”

THE HUMAN INDIVIDUAL.

Thursday forenoon at the appointed hour Joshua Davidson said “ We are to consider the Human Individual,—what every human is in the very substance and structure of his being. In the Epistle to

the Romans we read, 'that the righteous requirement of the Law might be fulfilled in us, who walk not after the flesh but after the spirit.' In the last clause there is presented the nature of man as divided into two departments, called 'the Flesh,' and 'the Spirit;' the latter term here meaning the higher part of man, and not the Holy Spirit of God. Are these terms and this division of human nature warranted by science?

"Manifestly we have a body, which is built up out of the earth, is nourished by food drawn from it, and returns to it again. 'Dust, thou art, and to dust shalt thou return,' is true of man and the whole animal kingdom alike. Bone, sinew, muscle, brain, and nerve, and all the form and substance of all the bodily organs Paul termed, 'body,' as in the saying, 'your whole being, body, soul, and spirit.'

"But Paul also said 'soul.' There is a bodily life, with all its powers and functions, both those which produce and sustain the body, and those which direct its action; and that life builds up, abides in, and works out through the body, just the same in man as in the animals. Both alike depend upon food and air. Both alike have the five senses,—taste, touch, sight, hearing, and smell; and so are endued with sense-perception. Both alike, also, have memory, reflection, and judgment, so that they form conclusions from what they have perceived through the senses, and act accordingly. So both mankind and the whole animal kingdom alike have what Coleridge called the 'sense,' and 'the understanding judging according to sense.' Now this whole department of our being, composed of body and soul, Paul named 'The Flesh;' or, as we might term it, the animal man.

"From the flesh we come to the other department which Paul named the spirit, and this is not possessed by any animal in the least degree.

"Some animals have four feet, and some four hands; but man alone, of all that lives upon the earth has hands and feet. Thus he is different in kind.

"Animals have young, and mankind have young; but in man alone is there the least recognition of those who have gone before, or of the young of the young—of the grandchild. Thus man alone has a sense of race, and keeps a genealogy.

"Animals and mankind both alike must have food; but man alone uses fire and cooks his food.

"Animals and man both alike discern the day and the night; but man alone studies the sun and the stars.

"Animals and man alike see things; but man alone sees into them, discerns the nature of things, and finds out science. He alone knows the multiplication table, and sees that it must be what it is; sees other things which must be,—the axioms and first principles,—the ideas which are manifest as immutable laws.

"Animals have a certain individuality, but man alone discerns his own self-hood, and says, 'I am, I ought, I will,' knows himself as a moral person; and so feels the sense of duty and obligation.

"Man alone has a conscience, in which he knows himself along with Another, who is higher in order than he, and over him, both in power and right, over him as absolutely embodied law, and as lawgiver and creator. Out of the depths of these endowments man knows God, and worships 'Him that liveth forever and ever.' Thus man is a moral being; and all these gifts and powers make him to be different in kind from and higher in order than the animal kingdom.

"Can any mere animal search through the heavens with a telescope, gaze upon the stars, and measure their distances throughout the immeasurable spaces? Can it keep a genealogy, or plan conduct for a future age? Can it work out a sum in mathematics, or know that there is such a thing as a sum to be worked out? Can it kneel down, lift up its eyes to heaven, and with yearning urgency offer a prayer to the Living One who dwelleth in the Unseen? It has no sense of the unseen at all; it has no power whatever to know anything about these things, much more none to do any of them. Hence by such questions as these we are able to discern and discriminate completely what man has that makes him to differ in kind from the whole animal kingdom, and to be higher in order than all in that kingdom,—to be *human*. It is all this department of human nature that Paul calls the spirit; and it is this in and through which the Holy Spirit works in man.

"We have thus far dealt with the constitution of man,—the structure of his nature. We have now to deal with his conduct. Concerning this matter Paul writes of some as those who 'walk not after the flesh but after the spirit,' implying that some do 'walk after the flesh.' These two classes, those who walk after the flesh and those who walk after the spirit, comprise the whole human race.

“‘Walk’ means course of life, that system of action by which one radiates what one is. ‘Walking after the flesh’ means the whole man, ‘body, soul, and spirit,’ living according to the animal man, with the spirit enslaved to and serving what is common to man and the brute kingdom. ‘Walking after the spirit’ means that the whole man lives according to the spiritual side of his being, with the animal man in subjection to and serving the spiritual man,—that is, living according to the free, human spirit, instead of the enslaving human animal. It is also to be said, to avoid misapprehension, that the spiritual man in its normal state, without sin, is wholly according to the Holy Spirit of God, and in its enslaved state it is set free from the flesh by the Holy Spirit working in it. But that is to be considered on another occasion.

“The view I have presented is still further supported by a consideration of the very next sentence of Paul, which is, ‘For they who are after the flesh do mind the things of the flesh; but they who are after the spirit the things of the spirit.’ They who are so structured that the spirit is enslaved to the flesh, devote their whole powers to action according to the animal man to serve and please it; while they who are so structured that the spirit is free from the flesh, devote themselves to doing the work of the spirit,—to a course of life that is according to the law of the spirit, and for the ends of the spirit. Thus have I shown, as it seems to me, clearly and beyond question, that the two terms as used by Paul, are strictly psychological and scientific. So then walking according to the flesh signifies a certain structure of the constitution of human nature, and conduct according thereto; while walking according to the spirit signifies another structure of that constitution, entirely different in kind from the former, and as different in kind of conduct. In the one case the whole man lives according to the animal nature, the activities of the spiritual side of such an one being only those which may take place under the rulership of the human animal, and do not interfere with its aims and desires. In the other case the whole man lives according to the spirit of man, with the flesh subject to and serving that spirit, and the life that is lived is for spiritual ends,—the ends which are according to God.

“Now arises the supreme question, What is the condition of the human race, in its natural estate, concerning the relation of these two parts of human nature to each other? But one true answer is possible. The whole human race through all time has been a

race of slaves, in which the spirit was submerged in, and so enslaved to the flesh, and 'walks after the flesh,' concerning whom Paul says:

"This I say, therefore, and bear witness, in the Lord, that ye no longer walk even as also the Gentiles walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart. Who as men past feeling gave themselves over unto wantonness, for the working of every uncleanness eagerly.'

"Such is the condition of the human race, whom Paul elsewhere calls, 'The children of wrath.' Apart from Jesus Christ and His work this is the universal condition of mankind. All the science, art, religion, industrial and social life, government,—all have been the outcome of an animalized human race, the whole humanhood of which has thought after the flesh and walked after the flesh, and not after the spirit, 'fulfilling the flesh with its affections and lusts.'

"As one instance, demonstrating this for the whole race, I name the Greek peoples in all their history. Their art, morals, politics, religion, social and industrial life, all and every part were the work of a race of enslaved spirits, of humans totally carnalized. From Socrates down this was true of them all; a true spiritual life was unknown to them. It was worse in Egypt; but to name Greece is sufficient.

"This constitutional condition of the human race, together with the corresponding moral conduct, is what the theologians are wont to call 'total depravity,'—a condition which is just as literally present in the gentlest as in the most violently vicious person, and alike characterizes all. The human race, as in this condition, Jesus called 'lost,' and Paul declared, 'So then they that are in the flesh cannot please God.' Such is the condition of the human race, every individual a lost soul, everyone at 'enmity against God,' everyone in such a state that one 'cannot please God.'"

THE HUMAN COMMUNITY.

When Joshua Davidson came to the front of the speaker's stand on Friday he said, "Our subject this morning is The Human Community, as yesterday morning it was The Human Individual.

Then we considered that Individual in his nature and character; we now consider the Community in a corresponding manner. And we bring both subjects to our attention in order that we may study out and thoroughly know what Jesus Christ has been and is now doing for both, each in his own sphere of being. The text is Rev. xi, 15, 'The kingdom of this world is become the kingdom of our Lord, and of His Messiah: and He shall reign for ever and ever.'

This saying declares the outcome of the work of Jesus in and through the human race on the earth, when that work shall have been completed; and it views the work as wrought through organized society, for 'kingdom' was almost the only form of society then known.

"The Human Community in its natural estate, springing from the carnal man, is 'The Kingdom of the World,' and means human society organized and worked according to the laws of things, with the possession and use of things as the end sought. The basic principle of life of The Human Community, as the kingdom of this world, is the love of the dollar,—is the deep, abiding conviction that a man's life consists in the abundance of the things which he possesseth; and every individual in that community works with all the energy of his life to get as great an abundance of those things as he can. We see this all about us, so that we need no evidence to convince us of the truth of the saying.

"But there is structure as well as life in the community, and structure is the whole system of institutions, customs, and ways of doing things, in and through which the people of the community work in all the departments of life. Now structure is built up by life according to the nature of that life. This is the law of plant and human race alike; every thing brings forth after its kind; and kind is determined by life showing itself in structure of organism. We know this well in the plant. Let us see it equally in the human race.

"In the human race individuals are the atoms of which the community is composed; and the atoms are joined together in the community by the human life which they all have in common, and the institutions into which they are formed, and through which they work, are determined in their nature and structure by the life that is common in the people. We see this, and know it to be so, as of course, in the plants. The wheat life draws out the atoms from the soil, and joins them into a wheat stalk, which has its own peculiar

formation. So also do all the kinds of life, both plant and animal. In like manner animals herd together; but horses do not herd with cattle; nor cattle with sheep; nor sheep with goats; but they all herd apart, each with their own kind. It is so in the organization of human society, or the plant of the community. The people, which are the atoms of which the plant of the community is composed, are drawn together into such manners, customs, and institutions, as are according to the nature of the natural and moral life with which they are alive. And especially, as to the two great kinds of life which appear,—the carnal and the spiritual,—always the law of the structure of the community is, that as the life in the individuals is, such will be the structure and conduct of affairs of the community. Hence where the individuals are carnally minded, and selfishly disposed, the community will be carnally structured accordingly, and will be carried on in a selfish temper, and with selfish instrumentalities; but, where the individuals are spiritually minded, the structure of the institutions, and the conduct of the affairs of the community, will be as different in kind from the other, as a spiritual heart is different in kind from a carnal, selfish heart. This law of the two sorts of individuals, and the two corresponding kinds of community, is grained into the very substance of human nature; and must needs be thoroughly apprehended by us, if we are ever to understand, in true, scientific fashion, the nature of the work which Jesus Christ came to work out in mankind. The carnally-minded individual develops a corresponding kind of community; while the spiritually-minded individual develops a corresponding kind of community, which is as different in kind from the other, as the source of the one is different in kind from the source of the other. To know this in its depths, and in all its workings out, is to know one of the deepest knowledges there is for the mind of man.

“In the first epistle of John it is written, ‘The whole world lieth in the evil man.’ ‘The evil man’ is the man with the carnal mind, in whom the spirit is enslaved to the flesh. And if it will not assert, straight against Jesus in plain words, that a man does ‘live by bread alone,’ yet it does assert that man lives by bread so largely, as to make the word of God a very small matter, well enough, perhaps, as a sentiment, or a mere varnish upon the edifice of institutions, but not having, or ever to have any commanding place in the guidance of affairs.

"However, the great matter here is not what the individual thinks as an individual, but how he organizes society; and the universal fact is that the natural man, which is the man with the carnal mind, organizes society according to that mind, so constituting it that its natural working will enable the carnal mind to get possession of carnal things. What is this carnally organized society so structured as to be especially fitted to enable carnal men to work out their carnal ends? I answer that it is that structure which is so shaped as directly to enable the strong to lord it over the weak and compel these to serve the desires of the strong. It is Babylon.

"What were Nebuchadnezzar's conquering expeditions, but great razzias, having for their chief end the seizing of the able-bodied people, and carrying them away to work as slaves to erect what he called, 'This great Babylon which I have built'? What were the conquering expeditions of Rome but efforts to subdue peoples, and make them pay yearly tribute, so that the inhabitants of Rome might live in idleness upon the 'bread and circuses' which were maintained by the tribute their armies extorted from the subject peoples? The whole structure of society was organized despotism, or, as one eminent writer expressed the case, 'The natural state of mankind is war.' Organized despotism working by force for plunder, this is the story of the life of mankind on the earth, except for what Christ has effected. Let us note the results in all the departments of society. The better to do this I recall a former saying.

"Human society is a four-leaved clover, and the four leaves are the four departments into which it naturally unfolds. These four are the Church, the State, the Industry, the Family. Examine with me these four in their order.

"1. The Church is the community organized for Christian religious ends; but we may use the word to bring before us mere religious organization as such. Apart from Israel, including Jesus Christ, the religions of mankind have been and are those of the natural, and so of the carnal man, the man totally depraved. And what have been the religions of the carnal man? For example, what was the religion of Egypt, to name one of the profoundest of those of the ancients? Read the story of the golden calf, and then you will know. That was Egypt disclosed. Was Babylon any better? Read Herodotus and judge. Or Greece? Not any. What were the religions which the Hebrew prophets abhorred and denounced so vehemently? They were all the carnal man in worship. The

truth of them all cannot be mentioned in public speech. Was Buddhism any better? It was despair organized into religious forms to save, if possible, a few, the rest abandoned to their degradation. Or our Teutonic ancestors, how was it with them? Their heaven was an eternal drinking bout. Was there nothing better in all the world? Nothing, outside of Israel and Jesus. Would you learn yet further, read Paul's description in Romans i, 18-32; and understand what you read, and you will know. That passage is the portrait of the carnal man manifesting himself in his religion. Such he always was before it was written, such he always has been since, such he is now, as they who live in heathendom know; and such he always will be while he abides on the earth. Paganism is the carnality of the animalized man organized into a religious ceremonial; ever the practicers of which are the 'children of disobedience,' upon whom 'cometh the wrath of God,' just as Paul wrote. Thus do I give you the root reality of the Human Community in its natural estate, organized into the religious order.

"2. From the Church we turn to the State. What is the nature of the State as developed by the carnal man? In answer I quote the words of our Great Master. He said, 'The kings of the nations lord it over them, and they who domineer over them are called men who have done well.' And the current term used then was the same as that used now; for now when a man gets into a high place of power over others, his neighbors and acquaintance all say of him, 'He has done well,' just as they said two thousand years ago. Such is the nature and structure of the State produced by the carnal man. It is an absolute, irresponsible despotism. It is a form of society so framed together as to be most highly fitted to enable the officials to club and sword the people into submission, with no one to say them Nay. It is Russia; it is Turkey. It is what John of Runnymede, and Charles, the beheaded, longed for, and strove for, but failed to gain. It varies in form, because all men are not framed alike; but whatever the nation, or whatever the age, at root it is ever the same,—the rulers hold down the people by force.

"One outcome of this is that the great States crush out the little ones; as in ancient Greece, Thebes crushed out Plataea, Alexander the Great crushed out Thebes, and Lacedemon crushed out Mesenia; while similarly, Germany crushed Denmark, and took from her Sleswick-Holstein.

"3. Industry is primarily concerned with providing a living; and

in the ultimate, a living must be gotten by labor out of the land. To provide a living is the end sought; the land is the sole storehouse whence the living can be drawn, and human labor is the means which must be used to get it. The living may be simple or manifold, as the man has few or many wants. The necessary things are food, drink, shelter, fuel, clothing, tools. All these come from the land, so that land as their source stands for them all. Hence the primal and fundamental relation of mankind so far as this earth-life is concerned is his relation to the land.

"The right to life and the right to land are co-ordinates, just as the right to life and to air are. Hence, by the fact of birth every human has a birthright to land for use to get a living. But society, or the collective man, has charge of the land, and the whole scheme of things. Hence every human has a birthright, also, in all other means that the community has, whereby to get a living. Hence the community is bound to provide, to the extent of its powers, every human with an opportunity to earn a living. This is in the very grain of the nature of things.

"This bounden duty of the community toward the individual carries with it the necessity that the ownership of the land should vest in the community, and that what of the land a man uses, working individually, shall be assured to him as inalienable. Only by the inalienable usehold of the land which he works can the individual be adequately protected in his right of opportunity to produce a living from the land.

"Now what says and does the carnal man in this sphere of life? The man whose spirit is enslaved to the flesh, the man who is supremely selfish, what relation to the land does he establish? The community of the carnal man, however formed and worked, is to give to the few strong, selfish ones control of the land so as to rule the people who live upon it, and draw a living out of them. And, as population increases in density, this tendency increases with it. Take our own country for illustration. Though it be utterly the Kingdom of God in the political realm, as it is, it has yet to develop that Kingdom in the sphere of industry.

"In plain words Jehovah God, as the Creator of the globe, declares his Law of the land (Lev. xvi, 23) and establishes his relation of His creature man to it and to Him. Against this statute of Jehovah our universal American law declares in every deed of land framed according to law, that the land is owned by the one to whom the deed

is given, and is guaranteed 'to him, his heirs and assigns forever.' This fact fully reveals the carnal man in his dealing with the land. Now let us pass to the property system built upon this land system; and, indeed, let us note the whole industrial system of the globe.

"The industry of the carnal man is ever and everywhere rude, crude, undeveloped, a mere individualistic handicraft way of life.

"In agriculture nothing better than the wooden mould-board plow was known in all the earth till early in this century; and outside of Christendom nothing better than the crooked stick of the ancients was known, or is yet known, unless received from Christendom. In the making of fabrics the same rude, crude, undeveloped condition is to be seen. Until after the middle of the last century the hand-spinning wheel and the hand loom were the best implements the brain of man had ever devised for producing fabrics,—implements clumsy, heavy, wearisome, slow; yet the best the carnal man could do. And the spinning wheel had come only about two hundred and forty years before to take the place of the far ruder distaff; and it came in Christendom, and not from the carnal man. By these long, wearing, dwarfing kinds of toil mankind made out to provide a scant supply of fabrics for the many to meet the barest necessities of life; while the strong ones squeezed luxury out of the hapless multitudes, with little or no return. There were no organized industries. Captains of industry were unknown. There were captains of traffic, which was in a measure organized, but spinning and weaving at home by hand, for the most part for home use, was the universal custom of mankind. Penelope and her maidens at the home of Ulysses are for all time the example and type of the industry of the carnal man.

"The same condition obtained in the making of all implements. The nails were hammered out by hand. So were the hoes made, and the mattocks; the cart and the wain. Everywhere there was only hand work, local industry, producing a few rude, crude, clumsy, heavy, hand-made implements. These were the whole scope of the carnal man,—all that he was capable of. And it had to be local industry. Nothing else was possible. Transportation, except for the costliest and lightest products, did not exist. In all history, until recent times in Christendom, no improvements were made. Age after age, century after century, the carnal man toiled and

struggled along, ever the same dull plodder, no relief, no uplift, no advance.

"4. The center of the human race is the family. It is not a race of herds but of families. The family is father, mother, and child. In all lands, and among all races, the most of the people dwell in true families of one man, one woman, and their children; and it cannot be otherwise, for there are only about as many women as men.

"The race element in the family lies in the relation of the woman and the man. That relation is the center of life of the family, as the central fact of the race. Throughout the race in all time, except where Christ has helped her, the woman has been the thrall-bound subject of the man. The primal curse, 'Thy desire shall be to thy husband, and he shall rule over thee,' declares her whole estate, outside of what Christ has done. And even in Christendom, where there is the highest condition of life the human race has ever known, even here, a generation has not yet passed since a married woman could not own the clothes she wore, much less control her own person. Relief has indeed been gained by recent agitations; but how limited in its scope, and how largely it is yet true that in wedlock the woman is the thrall of the man. This is in Christendom, even in the brightest part of Christendom; but outside Christendom the misery of the estate of woman is a black pall.

"As long as in the structure of the human individual the spirit is enslaved to the flesh, so long must the woman, the sex representative of the spirit, be enslaved to the man, the sex representative of the flesh. Only as the spirit is freed can the woman be freed.

"As our next step, note that this condition of the human race in the relationship of the woman and the man is contrary to that of all the animal kingdom on the globe besides. Among the beasts the female is free; but the human female is a bound thrall. Ought not the woman to be as well-conditioned as a wild beast? But where is the community that by law makes her so?

"Or take the domestic animals, and consider their case. Are the females among any of them subject to the males? Not in any case are they so, as is common knowledge to us all. But ought not woman to be as free as they? Yet name a community where there is marriage, and she is so free. It cannot be done; for there is none.

"Thus do I expose to you the constitutional condition of the human race concerning its race nature, as it appears in the family through

which the race hath its continuance. In that race nature it is deformed; it is a monster race. In the very source of its life it is SIN; and in that source is the throne of SIN.

"The supreme fact in the human community is that mankind is a race of sinners; and as a race of sinners the supreme fact is that the throne of sin is set in the source of the life of the race. And that throne of SIN is the subjection of the woman to the man. This is what constitutes the race, in the grain of its life totally depraved, and determines that it shall be a race of sinners.

"But there is another point which must needs be seen, in order to understand the problem wholly; and the knowledge of this point came from the insight of a woman.* In the human individual the spirit is feminine, and represents woman; while the flesh is masculine, and represents man. On the other hand, in the human community, the woman is the sex-representative of the spirit, and the man is the sex-representative of the flesh. Moreover, these two go along together, so that where the man rules the woman the flesh rules the spirit, and where the woman rules herself the spirit rules the flesh also. Hence whoever is working to free the spirit from the bondage to the flesh, is also working, though indirectly, to free the woman from the bondage to the man; while, conversely, whoever is working to free the woman from the bondage to the man, is also working to free the spirit from the bondage to the flesh, and is, moreover, a co-worker with Christ, whether he knows it or not, in the very central work which Christ came to this world to work."

IX.

THE FIRST CAMP-MEETING SCHOOL; SECOND WEEK.

The Atonement. The Two Groups at the Cross. The Work of Christ in Man.
The Work of Christ Among Men in Human Society.
The Closing Services.

SABBATH came, the great day of the camp-meeting, and with it a crowd that overflowed all the accommodations. At the hour appointed, as Joshua Davidson came forward, a sea of expectant faces turned toward him; and thus he began his address:

* A most profound discovery, made by the wife of the writer.

"We are endeavoring to make known the whole scope of the work which Jesus Christ came to work out in the earth; and on this occasion we present one of the highest themes Christendom has ever contemplated. In the work of Jesus, to meet the need of the human race, as a race of sinners, he must work a work for man, a work in man, and a work among men in human society. The work which must be wrought for man is known as

THE ATONEMENT.

"My text you will find in Hebrews ix, 26, 'But now once in the end of the ages hath He appeared to put away sin by the sacrifice of himself.'

"The Atonement lies at the heart of Christianity. The death of Jesus Christ by the hands of wicked men is the most pathetic event in all history. No other has ever so moved the human heart."

Passing over a portion, the discourse continued thus:

"In working out His way of pardon there are certain results which God must secure.

"1. God must honor His law. 'The law is holy, and the commandment holy and just and good.' The law is eternal and immutable. The law God cannot change. The changeless right He must maintain, or Himself become the changeless wrong.

"2. God must maintain the honor and integrity of His government. This is a government of moral law over moral agents administered by the moral governor. Eternal death, and God's judicial frown and doom, are the twofold penalty involved in breaking that law. If the Governor in anywise helps the culprits to escape the penalty, He must so do it that still no breath of dishonor shall tarnish the integrity of His government.

"As Governor and Father, God must maintain His own personal integrity and honor. The law, when broken, demands the penalty. As Governor He is bound to execute the penalty upon the law-breaker. As Person, His veracity is pledged to do so. 'The soul that sinneth it shall die,' is God's pledged word. How can God remit the penalty due against the lawbreaker, and yet keep His word? How can He do so, and not share in the guilt? God is holy. How can He receive an unholy person into favor, even though repentant, and not share in the unholiness? Sin is outward and seen. Repentance is inward and unseen. No creature

can see into another creature's heart. How can it be known to the other creatures that there is true repentance in this unholy heart? But even if it could be known, how can repentance avail at all? However repentant and upright of life now, he that was unholy may be, he is now only what he ought to be now; and nothing of what he ought to be now can make amends for the past. And if God, the Holy One, should receive the sinner, the unholy one, into favor, how can it be known to onlooking creatures that He does not connive at the sin and share in the guilt?

"4. Moreover, how can the moral Governor of the universe remit the penalty, and receive back the guilty into favor, and not be unjust to those who keep the law; and so crush His government into a wreck? The penalty is due from the lawbreaker, as the just sanction of the law broken. How can the Governor remit the sanction without destroying the government of which the law is the foundation?

"5. Still further our sense of the magnitude of the problem will be increased, when we consider definitely the parties under God's moral government before whom His honor must be maintained. God is dealing with moral beings, capable of measuring both His conduct and theirs by the standard of known law. In His dealing God must be impartial. Partiality is the treatment of two like persons differently, without fit reason therefor. I name the parties with whom God must deal fairly.

"(a) God must maintain His personal honor, the holiness of His law, and the integrity of His government before the eyes of the holy ones,—those who have never sinned. They know the law, and the penalty as declared; but they know nothing of sin in themselves. They have kept the law. Others have broken the law. If these lawbreakers are to be pardoned and received into favor, those who have kept the law must be so shown that sin is still the most terrible evil in the universe, even though God does forgive the sinner, that they may never be tempted by His leniency to the sinner to think that they can sin with impunity. They must be just as powerfully constrained not to sin, as they would have been had they seen the full penalty inflicted.

"(b) Again, God must maintain His personal honor, the holiness of His law, and the integrity of His government before the eyes of the fiends. Those keen and bitter critics, whose life is gall and whose breath is a sneer, watch with all their power to find some

flaw in God's work. Most of all would they do so when He should offer pardon to other sinners and not to them; and if they could find a flaw how they would laugh Him to scorn. In the deepest depths of hell every mouth must be stopped, and every fiend must feel, to his inmost heart, that what God does to provide pardon for man is just, right, and ample. Thus they all shall be so overwhelmed with the sense of God's righteousness in His mercy to sinning man, that no impulse to carp and sneer will ever arise within them.

"(c) And yet further God must maintain His personal honor, the holiness of His law, and the integrity of His government before the race He sought to save. Men must be made to feel just as adequate a sense of the enormity of their wickedness and the burden of their guilt, though forgiven, as if the full penalty of the law they have broken had been inflicted upon them.. Through and through must they realize that sin is 'that abominable thing which God hates;' that 'the law is holy, and the commandment holy and just and good;' and that the penalty is justly due. Not one shadow may fall on the dazzling whiteness of God's sunlight purity because He freely pardons a rebel. Not the least may the binding behest of the unchangeable law seem to be relaxed from its grip on the forgiven one that He ought always to have obeyed it, and ought always to obey it now. Eternally, however, forgiveness may be provided, there must be no let up to the iron hand of that inexorable command that says, 'Obey;' and never slacks or swerves.

"Nothing done or endured by a creature is adequate to meet such a tremendous emergency in the moral government of the Creator. The creature is not the source of the law. God is the source of the law. The creature is not eternal. God is eternal. The creature cannot give sanction to the law of the Eternal. Only the eternal God, who is the source of the eternal law, and because He is that source, can give adequate sanction to that law. How the fiends would laugh at God, if they saw an innocent creature suffering, no matter how voluntarily, to honor the Creator's law in behalf of rebels. How they would blaspheme and mock, saying, 'Aha, O Saviour! Easy indeed is it for Thee to put the suffering upon a creature; what is that to Thee, Thou author of the law and founder of the government? Thou who madest the law, and establishest the government, and art about to pardon rebels, why dost not Thou suffer too, that it all may be Thy work; and not do the governing

and take the pleasure, and put the pain upon a creature? This leads us to the final truth.'

"Only as the Creator-lawmaker, source and author of the law, suffers under the law broken in behalf of the lawbreaker, whose source and author He is also, what suffering He, the lawmaker, can come to endure in the conditions of the lawbreaker, while yet He stays true to Himself, the absolutely good and righteous One, can the law broken be honored, the honor of the government be maintained, and the integrity of the King be made evident before all moral creatures, while yet He pardons the repentant lawbreaker, and receives him into favor as if he had never rebelled.

"For all the fiends know that if the righteous God will interpose Himself, and receive into the core of His own heart the arrows of His own righteous wrath against the lawbreaker, He does thereby earn the right to forgive, on whatever conditions shall make the lawbreaker come to be at one with the lawmaker again; and so all their mouths are stopped forever, and by so much more all other mouths, before the august majesty of such a stupendous manifestation of God's merciful love.

"The law of suffering as the ground of salvation lives in the roots of God's life. It is the supreme truth, the sublimest axiom of God's being. But the manner in which that suffering must befall the lawgiver may not be mistaken. God cannot suffer any penalty of sin. If a good man freely gives his life as a substitute for another, that death is no penalty to him. He does not, cannot feel as the real culprit would feel in his place. The lawgiver must suffer under his own law in behalf of the lawbreaker, without having himself in anywise broken that law. The innocent must suffer with and for the guilty, without having in anywise shared in the guilt.

"But yet he must not suffer in an arbitrary way. The arbitrary infliction of pain upon an innocent being is absurd. The suffering must be the natural result of the sinning of the sinners, and must fall in such a way upon the innocent one who bears it that in the very way in which it befalls him it will be seen manifestly to be in behalf of those to whom the pardon is offered. Merely to say in words that the suffering is for such and such persons is altogether inadequate. The suffering must, from its very nature and the circumstances under which it is borne, be evidently borne in their behalf, so that every looker-on will spontaneously see that it is so.

"How could the sacrificial suffering be so borne that in the very

manner of the bearing it will be manifestly in behalf of the race which had sinned, and as the natural result of their sin? Only as the Supreme One, the source and author of the law, should become a member of the sinning race for which the pardon was to be provided, and as such member, rooted into and representative of the whole race, should bear for the race whatever pain must befall him while living his race-life out in that race, could it be made plain in the form and manner of the suffering that it was that indorsement of the law, made in behalf of that race, which so honored that law for that race, that the race could be honorably forgiven. Thus only could 'God be righteous and account as righteous, him that hath faith in Jesus.' Therefore God took upon Himself the flesh of man, and became the second Adam, named Jesus Christ, that He might destroy the works of the first Adam, and restore the race of man to Paradise. This was the sublime labor, this was the supreme work of all that even God could conceive to do, which Jesus Christ, the Deity enfleshed, God's only and well-beloved Son, was born of a woman, lived on the earth and died on the cross, rose from the dead and ascended into heaven, to work out here in the earth. And through it all He suffered, He must suffer, He could not escape from suffering, any more than the sinner could. He had accepted the hard necessity which the infinite heart laid upon Him. He had chosen to cast in His lot with the condemned race. There was no way left Him, then, but to bear the woes and endure the anguish which such an one as He was, in such a place as He went to, must meet. Whence sprung His sufferings?

"The sufferings of Jesus could not arise from any consciousness of sin in Himself. In the most emphatic way He claimed to be free from sin, by demanding, 'Which of you convicteth Me of sin?' And the eye of the infidel, turned on Him to-day with never so scrutinizing a gaze, fails to find a flaw in His character.

"Again, the sufferings of Jesus were not torture inflicted on Him by the Father for the wrong conduct of others; for, as we have already seen, to inflict stripes upon an innocent person for the misdoings of another is absurd.

"The sufferings of Jesus were the natural and necessary effects of sin upon an innocent and holy being living as a member of the race in the midst of the sinners. Such a being could not live amid such surroundings without great suffering.

“He must suffer great grief in view of the fact of sin and the effects of sin. In its essence sin is rebellion against God. It is idolatry. The fact of sin is the fact of rebellion against the Father of Jesus, and the worship of the creature in His place. Every holy being, and most of all the divine Son is altogether in the opposite state. He, surrounded by wickedness, could not live on the earth without anguish. But He must suffer even more from the effects of sin. While rebellion is the source, vice, crime, disease, and death with all the woes of this life in their train, are the fruits of sin; and these make the world a realm of miseries. Hence all these evils in all their appalling manifestations among men, must be a cause of inestimable suffering to a holy being living in the midst of them.

“But He must endure added sufferings from the hostile action of sinners against Himself. To stay holy He must live entirely against them. The end at which He aims must be wholly in conflict with the end at which they aim; and the success of His end must be the destruction of theirs. From His end, His methods come, and His acts will be the expression of His methods. Therefore, from the conflict of ends will necessarily spring an equal conflict of methods and acts. All that He does is against all that they do. He seeks to destroy all that they prize; and all that He seeks to build up they necessarily hate, and will strive to destroy, so far as they dare. Jesus Christ was God’s war against all the human society of the natural man,—against the whole flow and trend of human life, as that life is lived without Him. This He declared in the words, ‘I came not to send peace but a sword.’ But the end and method of Jesus shut Him away from all use of force; and hence left Him open to whatever pains the enmity of sinners might move them to inflict upon Him. This necessary antagonism was fully developed between Jesus and the chief priests, and they having the power killed Him. And if men to-day could lay hold of God they would kill Him just as eagerly, as the chief priests and scribes of old killed God’s Son.

“But heaped upon all these was one more and greater suffering than them all. Along with the rage of sinners against Himself, Jesus must suffer the smiting of God’s wrath against the wicked. God cannot have wrath against Jesus. God cannot but have continuous wrath against the wicked. Now when the lawgiver, the source and author of the law, would save the lawbreaker, the rebel against the law, from both his sin and the effects of his sin, in the

only way that lies open to Him, namely, by Himself suffering under the law in behalf of the lawbreaker, He must needs to this end incarnate Himself in the form of the lawbreaker, and put Himself right between the lawbreaker and the burning throne;—He must bare His breast and quench in His own heart's life the flames of divine wrath which justly lance forth at the rebel against that throne. The man who deliberately walks into the pathway of a thunderbolt must needs endure the blow. Such was the sublime interference of Jesus to save mankind. He, the incarnate God, thrust His heart as a shield between God as King and the sinner as rebel, and suffered such anguish as He only could suffer as He received into that heart the deadly thrust of sin and the righteous judgment of God against the sinner. The agony of Jesus on the cross was the agony of the heart of God thrilling to its core with the pangs caused by the murderous hate of the Wicked One, in addition to the righteous wrath of God against the rebel race of man. Thus only could God express before the eyes of His moral universe what indignation and pain the rebellion of man cost Him, and yet forgive; and thus only could He honor His own law and government, and provide to save His sinful creatures. And in all that Jesus suffered, in all the forms of its coming, nothing is inflicted of God upon the Sufferer. All falls upon Him because He has put Himself in the sinner's place, and received into Himself what was falling upon the sinner, to the end that He might lift the sinner up to His place. Yet at root it was sin that put Jesus to death."

Having thus presented the nature of the Atonement, Joshua Davidson briefly indicated certain effects in man wrought thereby, and closed His discourse.

Before dismissing the congregation he announced that the evening meeting would be evangelistic in character, based on the two groups at the cross.

THE TWO GROUPS AT THE CROSS.

When the evening hour came, there was first a praise service. Then one of the brethren offered a deeply tender prayer for God's blessing on the word. Next Joshua Davidson read portions of a combine which he had made of the accounts in the four Gospels of the events before and at the cross. This was followed by the

song, "Jesus lover of my soul," sung to Refuge, the first half of each verse as a duet, with the congregation for a chorus. And Oh, the clear, silvery, far-penetrating sounds of that duet, as they arose and floated out upon the still, summier air! They linger yet in the memory, like attar of roses long faded and gone. The song being ended, Joshua Davidson came forward and began his address. It was a wonderful appeal—so clear and forceful, and withal, so charged with spiritual vitality that the people were moved to the depths of their emotions. Words cannot justly portray the scene.

He first described the movement of the rabble crowd beside the three prisoners, each surrounded by his quaternion of soldiers, one before, one behind, and one on either side, as they went from Pilate's Judgment Hall to Calvary. Reaching "Skull-Place," he mentioned a few incidents, and said, "Thus were the three crosses raised with their pitiful burdens, and set firmly in the ground, Jesus being in the midst. When these things were done, the people who were gathered 'at that sight,' began to fall apart into two groups; and those two groups have remained on the earth ever since. In the one group were the heathen soldiers who were on guard, four at the foot of each one of the three crosses. With them was the hoodlum mob of the city rabble and the scribes and Pharisees, who went jeering back and forth before the central one, on which Jesus was hanging, hooting at Him, saying, 'King of Israel He is. Let Him now come down from the cross, that we may see; and we will believe upon Him.'

"In this group every sort and condition of men who go against the true God and His Son Jesus Christ were represented. The high and the low, the rich and the poor, the learned and the ignorant, the cultured and the boorish, the religious and the profane, the pagans and those called by the name of the true God,—they all were there, and they all were united in the one purpose, to taunt, to gibe at, to insult and abuse God's Son who hung there dying on the cross, to which they with their cruel and wicked hands had nailed Him. So the 'whole world that lieth in the evil man' was represented in that group of the scoffers at Jesus.

"But there was another group, completely distinct and apart, 'standing afar off,' consisting of 'all His acquaintance, and the many women who when He was in Galilee followed Him and ministered to Him; and many other women, who came up with Him

unto Jerusalem, who stood afar off gazing on these things.' These were the disciples of Jesus, the new people of God, God's children because they had received God's Son as their Teacher and Master, and held to Him even though He did hang there dying on the cross. These were the group of the weepers who stood afar off over against the group of the scoffers.

"And these two groups stand to-day in the world, even though they be not so distinctly set apart before the eye as they were then; and they have stood from that day till now; and they will stand till the group of the scoffers disappears, and the Kingdom is finally and fully given to Jesus. And the question that should come like a coal of fire from off the altar laid upon the heart of every human being, is the question, 'In which of these two groups am I standing now?' Everyone of this audience is standing in the one group or the other. Everyone of you ought to stand in the group of the weepers,—the loyal disciples of Jesus. You can so stand, and know it. It is your highest privilege. I set before you the opportunity consciously to become God's people, and know it; Christ's disciples and be glad in it, yea to become a part of the group that stood for Jesus at the cross, and forever more be recorded in that glorious company. To this end I will set before you a test.

"'Confess me before men,' Jesus said; and the group 'afar off' at the cross had done so, and held fast to their confession. Now I would lay close upon your heart this question, Will you stand here with the group of the weepers at the cross, or will you stand with the scoffers? With one of the other group every human being on the earth stands before God. In some measure this must be an hour of decision for you. To this end I call upon you, one and all, here and now, to take your stand for God and His holy, heavenly Son,—openly to avow yourselves for the crucified Son of God, the Saviour of the World.

"To help in making the decision, I ask all those who have heretofore confessed Christ before men, and now stand fast in that confession, to rise and remain standing." When they had done so, Joshua Davidson, in tender, affectionate tones, addressed those who were seated, saying, "In the name of the crucified, but now arisen Saviour of mankind, I entreat you all, everyone, to come over from the group of the people of the world, and join the group of the people of God at the cross; and if you will do this I ask you all to arise, and stand with His people here." Instantly, as if moved by

one common impulse of life, those who had remained sitting sprang up eagerly and stood with the rest. Then he said, "Let all your hearts join with me in a prayer of complete dedication of our whole being, body, soul, and spirit, to God and His holy Son."

As in solemn hush the assemblage bowed their heads, Joshua Davidson said,—“O thou eternal Father in heaven: accept of the offering we make of ourselves to thee,—a whole offering of ‘a living sacrifice,’ devoted to Thee and Thy service forever. Pour forth of Thy Holy Spirit into us, and fill us with the Pentecostal power. Make us wholly thine; and enable us from henceforth to live by the faith of the Son of God, and so to keep His commandment to ‘seek first the Kingdom’ with all our hearts during the rest of our lives. All which great and unspeakable blessing we ask in His Name; Amen.”

Hardly had he finished when those same clear, penetrating, far-reaching two voices rose again upon the silent air, singing, “Just as I am,” while all the congregation tried to join with subdued tones in the song. But the many could not. Shaken with uncontrollable emotion, the tears streaming down their faces, vainly striving to suppress the sobs which would break forth in spite of themselves, they wept on, until, after a little the song was ended. Then lifting up his hands Joshua Davidson said, “Now unto the King eternal, immortal, invisible, the only God, be honor and glory forever and ever; Amen.” And so the people separated, a new people of God, none of them ever to be just as they had been before.

THE WORK OF CHRIST IN MAN.

Monday morning Joshua Davidson began by saying:

“The work of Jesus for man was presented yesterday forenoon in the sermon on the Atonement; and in the evening we endeavored to make the true human response to that sacrificial offering of the Son of God on the cross by the solemn dedication of our whole being to the service of Him, our Redeemer and Saviour.

“To-day, as next in order, we are to consider what Jesus is to work in man, so that we may begin to understand that which He is already working in us.

“Jesus explicitly tells us what the beginning of His work in man is by His saying, ‘I give unto them Eternal life.’ In His great discourse in the synagogue of Capernaum, He also uttered these

co-ordinate sayings, 'I am the bread of the Life;' 'that everyone that beholdeth the Son, and hath faith on Him, should have Eternal Life;' 'He that eateth My flesh and drinketh My blood hath Eternal Life;' 'As the living Father hath sent me, and I live by the Father; so He that eateth Me, he also shall live through Me.'

"The teaching of Jesus in all His sayings on Eternal Life is one teaching, which is what I have often told you before, and must now urge upon you again, that He came into this world to communicate God's Life to the human race. Let us lay hold of the very inmost thought that is in these words.

"Eternal Life can have but one source, the Eternal Being, who is God. And yet more, Israel said, 'the Living God.' But the Living God must be alive with a vitality, and the eternally living One must be alive with the Eternal Vitality, that is the Eternal Life of which Jesus taught. Hence the *Eternal Life is the Life of the Living God; or is the Divine Vitality whereby the Living God is forever alive.* Hence, when Jesus said, 'I give unto them Eternal Life,' He meant that He came to impart the Vitality of the Living God to mankind. Evidently, at once, this is the highest bestowment that even God Himself could make upon a creature. In it the Eternal co-ordinates a creature with Himself,—the creature sharing in the very Life itself of the Creator.

"This is indeed the deepest teaching of Jesus, that He came to impart right into the interiormost life of man God's Life, by which He eternally lives. Jesus said, 'I am come that they might have Life, and that they might have it abundantly;' and we know that His teaching is true, for we have experienced it. Hence we joyfully proclaim it to the world. How He had obtained Eternal Life let His own words tell.

"'For like as the Father hath Life in Himself, so hath He given to the Son to have Life in Himself.' Thus the Son hath in Himself the Eternal Life conjointly with the Father, because He is the Son from the Father; and so He was able to become the Victoria Nyanza, the great, original, fountain-head lake, from which the Nile river of Eternal Life is flowing through the human race in all the ages since, and shall flow evermore.

"The same doctrine Jesus teaches in the parable of The Vine and The Branches. Jesus said to His disciples, 'I am the Vine, ye are the branches;' but what is the sap? The sap is the Eternal Life, which Jesus has in Himself, and which flows forth from Him

as the Vine into the branches, His disciples. Thus is the teaching of Jesus made plain and sure. In the beginning of His work in man, He giveth 'unto them Eternal Life.'

"The Eternal Life being given, at once begins its work in those who receive it; and that is a double work. It sets man in a new relation with God,—he becomes God's child in a sense in which he was not before; and it begins to make of him a new being in himself.

"Precious are the words of John, 'But as many as receive Him, to them gave He the right to become Sons of God.' And again, 'Behold what manner of love the Father hath bestowed upon us, that we should be called Sons of God; and we are. . . . Beloved now are we the Sons of God.' In receiving Jesus we receive the Eternal Life. By receiving the Eternal Life we become God's children, and are beings different in kind from those who have not received it. We share in the very life by which the living God lives, thereby becoming 'partakers of the divine nature;' and so are 'heirs of God, and joint-heirs with Christ.' How sweetly has Charles Wesley sung of this relationship.

'One family we dwell in Him,
One Church above, beneath;
Tho' now divided by the stream,
The narrow stream of death.'

- Such is one effect of the Eternal Life in us, we are made to be 'children of the Living God.'

"But there is another equally precious effect that it works in us; it works to 'transform us into the image of God's dear Son, so that He may be the firstborn among many brethren.' It works to change completely the constitution of our vital being; so that we shall become different in kind from what we were before.

"This working of The Eternal Life in the spirit of man was the great theme upon which Paul wrote so urgently and variedly and clearly and effectively. To the Romans he writes, 'I exhort you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, well-pleasing to God, which is your rational, reasonable service. And be ye not conformed to the fashion of this age; but be ye transformed by the renewing of your mind, that ye may discern what is the good and well-pleasing and

perfect will of God.' Now note His words. 'Present your bodies a living sacrifice,' that is, seize and bring bound and lay down before God as an offering, your bodies all alive for His service, as your rational duty. What a complete subjugation of the animal man by the spiritual man must be achieved to enable a human being to effect this. In His letter to the Colossians he says plainly, 'Now I rejoice in my sufferings for you, and am filling up what is lacking of the afflictions of the Messiah in My flesh for His body's sake; which is the Church: whereof I became a minister, according to the stewardship of God, which was given to me for you, fully to set forth the word of God; even the mystery which hath lain hidden from the ages and from the generations, but now hath been manifested to His saints: to whom God willed to make known what is the riches of the glory of this mystery among the nations; which is Christ in you the hope of glory.'

"'Christ in you;' that is the supreme mystery of the creature universe. The Son of God entering into the interiormost life of every human creature who will receive Him,—that is the mystery. The Eternal Life,—the divine vitality by which the Living God is eternally alive, imparted to and shared in by a creature person,—that is the mystery; and it is the mystery that is disclosed to be reality in Jesus Christ of Nazareth.

"But note how Paul goes on to tell what the end is to be. He says: 'Whom we herald, admonishing every man, and teaching every man, in all wisdom; so that we may present every man perfect, or complete, or finished, in Christ.'

"'Christ in you' so works in a man as to make him 'complete, finished, perfect in Christ.' And what does that 'perfect' mean?

"'Till we all attain to the unity of the faith and of the true knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ.'

"That is the result that is to be brought out in us by the power of the Eternal Life working in us.

"I offer you two suggestions of a practical nature, showing how to be co-workers with Christ in the carrying forward of this transforming growth process.

"1. My first suggestion is, Constantly endeavor, by meditation upon Christ, to put the 'love of Christ constraineth me,' instead of the love of the dollar, as the motor power in your heart in all secular affairs. Remember that the only way in which a human soul can

be a real co-worker with God in this deep, vitality work, in the inmost life, is by practicing in the outward, in the realm of everyday life, that very Eternal Life which was with the Father, and was manifested unto us. And in order that we may so practice, we must contemplate in our heart what Jesus was in Himself in the realm of life in which we would act. Now the more we study Jesus in His everyday life, the more we shall realize that He was destitute of the love of the dollar; and that as the deep, immutable motive in Him, there was 'the love of the Father,' and the love for 'the lost,' whom the Son of Man came 'to seek and to save.' Those two impulses of love in Jesus being co-ordinates, did together constitute the motor-energy in Him under which He wrought out His work on the earth; and that same we should constantly strive to have become the motor-energy in us for all that we do, even in the most secular affairs of life. However strange it may seem to teach that we should run a bank for 'the love of Christ,' or a shop, or a factory, or what not, nevertheless by such illustrations only can the deep, abiding, blessed truth of the case be got out before the mind. Now the more the Eternal Life permeates the human spirit, and enables it to triumph over the human animal, and bring it into subjection, that is the more we are spiritual beings, and so truly human, the more we will most intensely love, and highly appreciate Jesus Christ, as He was in His nature, character, and career; and the easier will it be for us to follow Him, as 'the man of our counsel, and the guide of our life.' This permeative working of the Eternal Life in us shows itself from the first day when it is received, in a humaneness of temper, in a heartfelt desire and purpose to do what alleviates suffering and makes for human welfare, in a goodwill to men, in all works of the spirit, which are a distinctive characteristic of true Christians ever and everywhere. It shows itself also in the development of gentleness, courtesy, kindness, truthfulness, integrity, purity, and all that makes for grace and graciousness in personal manners, character and life. Over against such wild-beast men as Xerxes the Great, and John of England, we name as an example of the effect of 'Christ-in-you,' Queen Victoria of England, in whom the Eternal Life manifestly has worked, 'conforming her to the image of God's dear Son,' setting her as a monument of His glory in the face of all the world.

"My second suggestion is that they who have received Jesus must live Him out in their everyday conduct. Jesus profoundly said,

'He that eateth Me shall live by Me.' After we have partaken of food, if we are true persons, we must expend the strength of the food in some useful operation. So after we have partaken of Jesus as the living bread by study, meditation, and prayer, we must exert ourselves to express the strength of His power in us by corresponding conduct. For every Christian 'Christ-in-you' must become Christ-through-you a power for good toward fellow man. The Christly temper, spirit, and purpose must beam from us in a radiance such as Jesus shed forth upon all about Him. That radiance was in Him, 'goodwill to men' manifested in well-doing for men, as in 'The Good Samaritan.' Thus shall we be as a sun, and everyone about us will be as a flower expanding its petals in the sun. Such is the effect of 'Christ-in-you.'

"We close our discourse with two precious sayings which show what 'Christ-in-you' when completed, will effect. One is from John's first epistle, 'Beloved now are we the children of God; and it is not yet made manifest what we are to be. But we know that when it shall be manifested, we are to be like Him (that is, Jesus), for we are to see Him just as He is. And everyone that hath this hope in Him (Jesus), purifieth himself, even as He (Jesus) is pure.' The other is from Paul's epistle to the Ephesians, where he says, 'Till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ.' Such, dearly beloved, is our high calling in Christ Jesus; and toward the attainment of it from henceforth we have dedicated ourselves to strive."

THE WORK OF JESUS CHRIST AMONG MEN IN HUMAN SOCIETY.

Tuesday morning Joshua Davidson announced as his text the parable of the wine and the wine-skins, which was in all three of the synoptic Gospels, and which being combined read as follows:

"No man putteth new wine into old wine-skins; else the new wine will burst the skins, and the wine itself will be spilled, and the skins also will perish. But they put new wine into new skins, and both are preserved."

Having given the text, he continued:

"All Christian teachers agree, so far as I am aware, that in the parable the wine stands for the life of society, and the skins for the institutions and customs organized into the State, through which

the life exerts itself; and this interpretation seems to me unquestionable. Then the old wine and the old wine-skins represent the old life and the old institutions and customs of society which obtained among the Jews when Jesus came; while the new wine represented the new life and teachings which Jesus was then giving, and the new wine-skins the new institutions and customs which Jesus was introducing as the Kingdom of God, through which the new life was to operate. That is, the new wine was the Eternal Life, and the new wine-skins were the Kingdom of God; and both together constituted the message which Jesus was proclaiming throughout the land. This is the universally accepted interpretation; and with it I heartily agree.

“But now I take you to witness that in the use which I make of this universally accepted interpretation I do not change it in the least; I only apply it, and carry it out to its just, natural, and logical application of the life of society.

“What Jesus teaches in this parable is the work which He came to work among men in human society; and that work He explicitly declares was to substitute new wine in new wine-skins in the place of the old wine in the old wine-skins; and all agree that what He meant was that He came to put a new life and new institutions in place of the old life and old institutions which constituted Judaism as He found it. This being conceded, let us see what such a work meant to the official class of the Jewish nation at that time.

“As the new life and the new institutions came in, the old life and the old institutions must disappear; and the people who had their places in the old institutions would be left stranded. To the whole official class it was evident that what Jesus was driving at would wreck society as then formed, and they would be left without any place. It is evident from the conceded teaching of the parable that Jesus came of deliberate, conscious purpose to supplant every institution of society by the institutions of the Kingdom of God, and that when His work was carried through the old institutions would be swept clean off the globe, and in their place there would be the new system of institutions, which constituted that Kingdom. The immediate appearance of that clean sweep was only discerned by the Jewish official class; but we know that it meant a like clean sweep for every institution of every other nation on the globe as well. The great prophets of the Old Testament distinctly foretold this. See Daniel’s prophecy of the stone kingdom, and also Rev. xi,

15, 'The kingdom of this world is to become the Kingdom of our Lord and His Messiah.'

"This sweeping off the institutions which constitute the kingdom of this world, by the coming in of the Kingdom of God, must be strongly emphasized. One vital part of what Jesus came to earth for was to effect this very work; and in the nature of the case the result was involved in all that He undertook. The parable of the leaven shows this thoroughly. By the nature of its working the leaven changes the constitution of every particle of the meal; but quite as much it also changes at the same time, and necessarily the relations of the particles to each other; and these two changes are in the very nature of the leavening process.

"Applying the parable to the community, as Jesus meant, we see at once what it teaches. The change in the structure of the particles represents the change which the Eternal Life, Christ's leavening power, works in the constitution of the individual soul; while the change in the relations of the particles represents the change in the relations of the individuals which compose the community, that is, the changes in the structure and institutions through which the community is formed. So then, just as the persons who receive Christ are changed over by His power working in them, so that they 'become new creatures in Christ Jesus,' so also and equally must the relations of the persons in the community be changed over, and a new system of relations must come in and take the place of the old, the new system being co-ordinate to the 'new heart' which they have received from Christ. Now from the relations of persons in society institutions arise; and where the new institutions of the Kingdom of God come in, there the old, carnal institutions of the world must go out. The two cannot occupy the same community at the same time in peace, any more than two objects can occupy the same space at the same time."

Joshua Davidson continued for some time unfolding this transforming work in society. At length he said:

"And now let us fully apprehend what that destiny is which is set before us. And at the very first, I note that it is a leadership and not a conquest that is ordained to us. Not by gun and sword, not by army and navy, not by prowess of arms, is our leadership of the human race to be attained, or maintained; but only by our being embodied Freedom, Public Spirit, and Good Will to men. To make righteousness and the public weal our foundation, to make

the nation what Massachusetts is, the Commonwealth, to make the public weal the aim of the State, and all private weal subordinate to the public weal, and only to be found in it, to carry on all affairs so as to promote freedom, intelligence, integrity, industry, honor, kindness, courtesy, gentleness, power, control, abundance of all things which make for life, order, justice, and the protection of all in the enjoyment of their rights and the performance of their duties; to do all this at home, and abroad to be so massive, strong, united, and prepared, that no power on the earth will wish to molest us, this is all that is needful. Then, as the Freedom Nation of the globe, we will be omnipotent, without having to exert force against any. Our power will be exerted on all the other nations as the powers of nature, the sun and the rain are exerted in the spring-time. And the work of all works which there is now to do on the earth, is for the highest there are to learn this method of Jesus in the conduct of national affairs, and devote themselves to filling the nation full of it, and so bringing the people to the self-consciousness of their destiny and the service they are to render to mankind; and then lead them to work out that destiny. And of all the prayers to be offered this is first, that God would raise up men of His own who are fully fitted to lead our nation in this great hour of crisis in her history."

THE CLOSING SERVICES.

The last morning address at the camp-meeting was on "Certain Practical Steps" by which to develop completely, and in a natural way, the Kingdom of God in the consciousness of the American people, and to live it out in practical everyday life, while at the same time helping on the growth of that Kingdom into the higher forms which it must take on towards completeness.

It was a summary of many things which had been presented before. An earnest plea was made for the use of our national flag in all the religious and secular meetings of the society called "The Kingdom of God," and certain social interests were emphasized. It was to be taught and maintained in the department of industry that all toil is primarily to provide a living for the toiler, and that the conditions of toil must be such as will naturally promote the spiritual, as well as the temporal, welfare of the toiler.

He advocated the Eight-Hour Law, as vitally essential to furthering that welfare, and urged permanently shortening the work day

a few minutes each year, until the eight hour is reached, as the method of peace and safety to everyone concerned.

He also advocated the public ownership of public utilities, especially those which are natural monopolies; and to hold all corporations of every sort, because they are corporations, as servants and subjects of the people,—creatures of the law, subject to the law, open to inspection by the officers of the law, and reporting to the people who created them, at least annually.

The camp-meeting closed with the service Friday evening, when Joshua Davidson repeated his now famous sermon on the "Second Coming of Christ." The sermon made a deep impression upon the audience. The closing hymn was H. C. Work's "A Thousand Years," which Joshua Davidson had changed somewhat to fit the theme of his discourse.

X.

IN THE BLACK RIVER COUNTRY, AND AT HATHERLY.

In What, in His Teachings, Joshua Davidson Differed from the Churches. The Convention for Men Only at Hatherly.

IN the end of the summer after the first camp-meeting, the family of the Davidsons went up into the Black River country in New York State, to visit among friends in the place where the father had formerly preached. While they were there, a meeting of the Black River Consociation was held in a neighboring town, and both Joshua Davidson and his father attended. At the first session, the Consociation invited Joshua Davidson to present that evening in as full outline as he could the whole body of his doctrine. The invitation was accepted, and the discourse was based on "The Song of the Angels." So much discussion arose in the minds of the people, that Joshua Davidson was invited to speak again at the afternoon session the next day, with special reference to making plain in what points he differed from the doctrines held by the churches. In compliance with this request, he spoke in substance as follows:

"The fathers were accustomed often in their discourse after stating their theme, to present the negative side first, stating what their doctrine was not, a method like clearing away underbrush before plowing. So I will state in a word what my teachings do not imply.

"They do not imply the setting aside, or diminishing in degree the cardinal doctrines of evangelical truth which are held by our churches. All that pertains to sin and man as a lost sinner, and to the Atonement and Redemption, to conversion and salvation, to the person and work of Jesus Christ as Son of God and Son of man, as Saviour and King, together with heart piety and a holy life, and the gathering of all Christians into the Holy Catholic Church; in short, all that has been cherished by the godly in all the ages since Jesus came, no part of these things do I deny or twist; but I hold them as they have been held from the beginning.

"But much that was given by Our Lord to His disciples has been lost or obscured; and that I am trying to set clearly again before the human mind. Not one thing do I teach except as what Jesus taught, or implied; and which is truly involved in His words, 'I have many things to say unto you, but ye cannot bear them now.' To quote another saying of Jesus, I am 'like to the householder, who brings forth out of his treasure-house things old and new.' The old is what has been held, and the new is a part of those 'many things' which have been overlooked by the Church hitherto. With this explanation let us turn to our main subject.

"Jesus Christ taught two great doctrines, the doctrine of The Eternal Life, and the doctrine of the Kingdom of God. To these all else that He taught, and all that He wrought and endured were subsidiary. These correspond to the two fields of human existence. The one, the doctrine of the Eternal Life, corresponds to what a man is in himself within, as a constituted, living, moral personality, or spiritual person; and to him in his relations to God, the Unseen, in whom, as Paul says, 'we live and move and have our being.' The other, the doctrine of the Kingdom of God, corresponds to the relations which mankind bears to the outer universe in which he dwells; and to those which human individuals bear to each other, as dwellers therein.

"Of these two doctrines, that of the Eternal Life as Jesus taught it, is practically lost from our churches. What Jesus meant by that phrase was the very Life of the Living God whereby He eternally lives. What Christians think it to mean is the eternal blessedness of the saved in heaven. But nowhere is the real meaning of Jesus, as I have given it, recognized as a doctrine to be taught, or as an object of thought. Not a lecture upon it is given in any

theological seminary, not a sermon in any pulpit. Yet it is the central, supreme, most interior teaching of Jesus.

“Our key-note text is the saying of Jesus, ‘I give unto them eternal life.’ Along with this we may associate His saying, ‘I am come that they might have life, and that they might have it abundantly.’ And alone with these two belongs that high saying of Paul, ‘The free gift of God is eternal life, through Jesus Christ, Our Lord.’ These sayings set forth the supreme work and function of Jesus, as the great Life-giver to mankind. Or, in other words, ‘Jesus Christ came into the world to communicate God’s Life to the human race. This is the highest mountain-peak of His whole mission to mankind. And this Life is the divine vitality by which the Living God is forever alive; just as our life is the vitality by which we are temporarily alive in this world. This Life is what Jesus meant when He said, ‘I give unto them eternal life.’ As God’s literal Son, Jesus Christ inherited this Life by birth; whence He could truly say, ‘As the Father hath life in Himself, even so hath He given to the Son to have life in Himself.’ Again He could also truly say, ‘As the living Father hath sent me, and I live through the Father; so He that eateth me, He also shall live through me.’ Thus do I set forth briefly the doctrine of Jesus, which our churches have practically lost. In an imperfect, defective, deformed way something of the doctrine is involved in the teaching of the churches concerning the ‘new birth,’ but all that is thus taught is far from giving any adequate idea of the doctrine of Jesus, which I have brought to your attention. This supremely precious, central, but lost doctrine of Christ, I am endeavoring with all my strength to bring again to the knowledge of Christians; and may I not hope for your serious attention to it?

“The second teaching in which I differ from the churches is that concerning the Kingdom of God. The teaching of Jesus, as I understand it, was, that the Kingdom which He proclaimed was to be a literal world-empire, equally secular as religious, outward and manifest in the same sense as that of David and Solomon, comprehending in its scope and structure both these departments completely; though entirely different in life and organization. It was a new religion, and a new secular life, that is, a new order of society, different in kind from anything ever existent in human life before, apart from Israel. As the Kingdom of God, it was the complete system of God’s ‘Ways,’ spoken of by Micah and Isaiah; and

it was to be so structured that in the very way people did what they did, they would be 'doing the will of God on the earth as it is done in heaven' as Jesus taught us to pray. The Kingdom was to be the 'new wine in the new wine-skins,' the new wine being the Eternal Life; and the new wine-skins being the new institutions of society, which are the sum of God's 'Ways.' This signifies a new life in a renewed people; and from them a new Church in a new State, and a new family in a new industry; thus fulfilling the prophecy, 'Behold I make all things new.' The new life is the Christ life in the hearts of the people, making them 'new creatures in Christ Jesus;' and the new system of institutions is the sum of God's 'Ways,' structured for this world, 'according to the patterns of things in the heavens;' and this structure, with this life in it, is the Kingdom of God, which Jesus Christ of Nazareth gave His life to herald to the world.

"But this reconstitution of society as essential to establishing the Kingdom of God, the Church strenuously denies; and I, in maintaining the truth as it is in Jesus, have to be right contrary to the Church, just as my Master was contrary to the Church of His day. Instead, the Church teaches a 'spiritual kingdom,' a reign of Jesus in the hearts of His people, which is a partial expression of a genuine reality, but not a correct statement of 'The Kingdom;' while it denies that the Kingdom is secular, has a special structure, and deals directly, in its own, peculiar way with the affairs of this life. Thus the Church denies a Christian family, different in kind from the pagan family of this world; it denies, also, a Christian industrial system, different in kind from the pagan industrial system that yet prevails; and, finally, it denies a Christian State, while it affirms a Christian Church. But the Church which it offers to the gaze of mankind is more parti-colored than Joseph's coat of many colors.

"Protestant Christendom identifies the Kingdom with the Church, as the universally familiar and accepted hymn of President Dwight of Yale College shows. The first line of the first verse is, 'I love Thy Kingdom, Lord;' while the first line of the second verse is, 'I love Thy Church, O God;' thus signifying that the two are the same. By such teaching the Church has made one-sided and partial the whole movement of Christianity in the earth; and it can come to be adequate to the need of these times only by enlarging its view to the full scope of what I am presenting to you.

"The third teaching in which I differ from the whole Church is in the declaration that the United States of America is the very Kingdom of the heavens which Jesus Christ came to establish on the earth. I well understand how strangely this sounds to you. I have had too much experience in declaring it. But I say it with all soberness, as in the presence of the Master; and if you can exercise any forbearance toward me, I ask you to listen gently while I state the case.

"Jesus said to the Jewish nation, in the open space before its capitol, the temple, two days before He was crucified, 'Therefore shall the Kingdom of God be taken away from you, and shall be given to a nation bringing forth the fruits thereof.' We know well that Jesus meant by 'you,' from whom the Kingdom was to be "taken away," the Jewish nation as then abiding in Palestine, and having Jerusalem for its capital. And we know, also, that it was just as much a secular as it was a religious nation,—that although it was a theocracy, yet in its constitution and practice it dealt with earthly affairs just as much as any other nation did, or does. From that nation, being equally secular as religious, the Kingdom to be taken away must be also equally the same, and so must be the nation to which it was to be given.

"At once the immense question arises, Where and when did there yet appear on the earth that nation bringing forth the fruits of the Kingdom to which Jesus declared that the Kingdom was to be given? My reply is that our own land here, the United States of America, is the very nation which Jesus meant. In its nature it is the Kingdom and always has been bringing forth measureably the fruits of the Kingdom, and does so more and more as the years go by. The evidence for my teaching cannot be given in the time at my disposal, but I will just mention four points.

"First, the central idea of the structure of the Kingdom is the saying of Jesus, 'All ye are brethren,' which, translated into our modern speech, is the full equality of the citizenship before the law, and ultimates into our martyred President, Abraham Lincoln's precious saying, 'A government of the people, by the people, for the people.' And what are these sayings but the living idea of which our town meeting is the primordial cell, which was first shaped into outward form in the cabin of the 'Mayflower'? Town meeting is the Kingdom in germ. Thence it went on growing and developing, till the time was fulfilled for it to take on national

completeness. Then it placed on its great national seal the most extraordinary utterance which has come to mankind since Jesus left the earth, the saying of this nation concerning itself in its relation to the other nations of the globe, 'A New Order of Ages.' In its structure and life it was to be that new order of society into which all the other nations were to be changed; and as such it bears the fruit of the Kingdom, and so is the Kingdom.

"Jesus declared another characteristic of the Kingdom when He said, 'I am among you as he that serveth;' and instructed His disciples, saying, 'He that would be great among you, let him be your servant.' Precisely like is the case in this country, in which the officials have been known from the beginning as, 'the servants of the people,' thus using the very words of Jesus.

"A third fruit of the Kingdom is indicated by the new commandment, 'Love one another as I have loved you.' In His Kingdom the citizens seek each other's welfare, which could be done only as each one sought the Public Weal first; and what is that but Public Spirit, which is the life of the American nation, no matter how much selfishness clouds up over its face sometimes. Public Spirit is the secular side of the Spirit of Jesus.

"The fourth fruit of the Kingdom I will name is the setting free of all slaves, and the abolition of slavery itself. In His great sermon at Nazareth Jesus declared that He was 'sent to proclaim release to the captives, and to set at liberty the oppressed.' The words 'captives' and 'oppressed' both meant slaves. So what Jesus declared that day was the setting free of all slaves and the abolition of all slavery, by the establishment of the Kingdom He was then heralding throughout the land. This fruit of the Kingdom our land has also borne.

"These four fruits were first borne by this nation; and after this nation the world is taking pattern. Thus by her fruits, which are the fruits of the Kingdom, is the United States of America proved to be the very nation to whom Jesus foretold that the Kingdom should be given, and which is, therefore, the Kingdom itself.

"The fourth teaching in which I differ from the whole Church, save a few small fragments, is in the declaration that a vital part of the structure of the Kingdom is a new industrial system, based on the Law of Moses perfected, as Jesus said that He came to perfect it; the fundamental fact in which would be that land could no more be bought and sold, than human beings can be here and now, in

the Empire State; but that every kind of charge that could be levied on land could be levied only as taxes and paid to the State. Along with this, where land is used for crops, the title would be a lease, inalienable, and vesting in the household of the worker. Again, all ground rents in cities and towns would go only to the municipality. This will be an industrial system 'of the people, by the people, for the people,' even an American business system, co-ordinate with our political system, a town-meeting system in business, even 'A new order of ages,' in which all business affairs will be done according to God's Ways for this earth, as the things in heaven are done according to God's Ways for heaven. How far this is from what is accepted as Christianity by the Church, not to say by the world, you all very well know. But the vast world-movement to bring it all in is already begun, and the mighty changes in which the Kingdom will be manifested in human industries are already impending. And here in America, with the abolition of slavery, the beginning was made.

"As a fifth teaching in which I differ from the Church, I teach the true Christian family, as the blessed family of the 'pure in heart, who shall see God.' The family of the world is under the curse, 'Thy desire shall be to thy husband, and he shall rule over thee.' This is that primal curse by which that monstrous, unnatural nature was established, in which the woman is made subject to the man in parentage, contrary to all that lives beside; and this subject-life marriage is the only lawful marriage known.

"Jesus Christ came to abolish every curse; as it is written, 'Every curse shall be no more.' So He came to abolish this curse. Hence in Christian marriage the woman is free in Christ Jesus from this very curse. Herein is the Christian family different in kind from the pagan family of this world. Moreover, the Christian family is built on true, sweetheart love; while the heart of the man and the heart of the woman are together set on best offspring, 'in the Lord.' To such parents there will be given children like Samuel, hallowed to God, and hallowed in God from the birth. This knowledge is the most precious that can be imparted to the children to-day; but the Church teaches it not, nor knows it; and I cannot but hope that some portion of it may be sought by the people of God in this region.

"The sixth teaching in which I differ from the Church is concerning the second coming of Christ. With some meager fragments

I teach that He will literally return in a material body, just as the angels said, who declared, 'This same Jesus will so come in like manner as ye have seen Him go up into heaven.' But the course of procedure which Jesus has appointed to His disciples, through which they should prepare the way for His coming, and through which alone He can 'receive the Kingdom and return,' is so different in kind from what those fragments think, that they would not recognize me at all. Much more, the general Church would not. Nevertheless, the two great departments of the teaching are, First, that Jesus is to return to this earth in a literally, visible, material body, just as the body of His resurrection was; and that He is to reign a literal, visible, earthly reign just as His first coming was literal and visible; and, second, that His disciples are to get ready for Him that Kingdom on this earth, that until they do so He will not return; but that when they do then He will return, just as the angels said. I teach, therefore, that the great work of Christians, both as organized bodies and as individuals, is to prepare this world for the return of Jesus to it by obeying literally His command, 'Seek ye first the kingdom and its righteousness;' which means, Seek to establish on the earth first of all both the interior, Kingdom spirit of life, and the corresponding, exterior, new, Kingdom order of society, which would be the sum of God's Ways on the earth; and that thus, and only thus, can the prayer of Our Lord be answered, 'Thy will be done on the earth as it is done in heaven.' All that the Church teaches concerning the interior life of devotion to God, I teach with all my heart. But in addition I teach with equal earnestness, what the Church refuses to allow, that Christians should also seek first to change the whole constitution of society throughout the earth into a likeness to this country politically; and should change the whole industrial world into that same political likeness; and should establish for woman her true freedom also. This reconstitution of society to its foundations, as the true preparation for the Second Coming of Christ, which I affirm, the Church denies, and the difference is irreconcilable. When this transforming the institutions of society shall have been accomplished, and 'the earth shall be full of the knowledge of Jehovah-Jesus as the waters cover the sea,' then He will return, descending with an immeasurable downburst of power to the earth, and will enter upon His worldwide, literal, Messianic reign, as great David's greater Son, fulfilling to the uttermost the prophecy made to David by ruling over

all mankind throughout the earth 'King of kings and Lord of lords.'

"One more difference between what I teach and what is generally held to be Christianity, growing out of all that I have said, may be mentioned. Whoever would build a palace, or a cathedral, first draws plans and elevations, in which every sill and plate, floor-timber and joist, window and door, together with all the framework and fashion of the building are set forth. Then they who do the work base all their working on those plans and try to carry them out; and only as they do so are they successful. As a disciple of Jesus Christ, set to heralding His Kingdom for the present time, I endeavor to find out what the working plans of the Kingdom are, and show them to the people, so that their work in 'seeking first the Kingdom' may be more intelligent, effective, and thorough. Thus do I strive to help Christian people prepare the way for the Second Coming of Our Lord."

When Joshua Davidson had finished his discourse, the Moderator said, There is now an opportunity to ask questions; and so the questioning began.

QUESTIONS AND ANSWERS.

"Do you mean to be understood as teaching that Eternal Life is a vitality literally, in the same sense that our human life is?"

Ans. "It is as literally a life, but of a higher order. It is the supreme life, whence all other lives spring; for the universe originates in Life, not Life in the universe. Only as it is really a life can we learn anything about it at all; for only as we experience it can we know it. As Christ used the word He certainly must have meant the Life or divine vitality by which the Living God is alive; and the Living God is the source of the universe."

"How can we know that life apart by itself?"

Ans. "By studying Christ, in whom it was fully embodied 'He that hath seen me hath seen the Father,' He said. Note also what John says at the beginning of his epistle. 'And the life was manifested;' also, 'that which we have seen and handled of the word of the life.' Study Christ; study Him scientifically. Analyze human nature into all its elements. Then analyze Christ, and find what of that nature was in Him. Then find what in Him is not in human nature, and understand that; and in that you will find

what was above man, even the Eternal Life which was in Him from the Heavenly Father."

"How can we receive that Life?"

Ans. "By accepting Christ as our Teacher, Saviour, and Lord; and becoming with all our hearts His loyal, obedient disciples. As John said, 'He that hath the Son hath the Life.' And as Jesus said, 'He that eateth me shall live by me.'"

"As to the Kingdom. Did Jesus know about this country?"

Ans. "In His human estate I think not. His knowledge was interior. Inwardly, in His inmost being, He knew that the Life in Him, as He imparted it to men, would work a revolution in human nature and human character; and, as a result, would work a revolution in human society. From this He knew that somewhere on the earth a new nation would be formed embodying that Life in a new order of human institutions shaped according to the Life; and that new nation He knew would be the Kingdom."

"Then the knowledge of Jesus was not miraculous?"

Ans. "His very being itself was the greatest miracle that could appear, and every activity of that supreme miracle was a lesser miracle."

"If this nation is the Kingdom, is it to conquer all the earth, and rule it?"

Ans. "The answer is that old saying, 'Not by might nor by power, but by my Spirit, saith the Lord.' This nation is not called to war to fill the whole earth with the Kingdom. All it has to do is to develop itself to the fulfilling of its ideal, to the completing of itself from within, and the making of itself wholly a free nation, every several State a true commonwealth, devoted in its working to the welfare of the people; and then grow larger, just as it is growing. Then the power of its example permeating the nations will so work in them, that they will of themselves change themselves over into the likeness of this nation; just as the forces of nature in the spring-time melt winter away, and bring summer in. Above all things our nation should not be for war; but our constant saying should be, The Republic is goodwill to men; the Republic is peace. Then the power of its influence will penetrate to the farthest and most isolated hamlet of the earth, and the weight of its example will be overwhelming. Thus, by 'overturning, overturning, overturning,' as Ezekial foretold, the Kingdom will come, the King will reign,

and 'the knowledge of Jehovah-Jesus will fill the whole earth, as the waters cover the sea.'"

"Just what changes are to take place in the industrial world to bring in the Kingdom?"

Ans. "I can give only an outline. There must come a change in the objects for which industry is carried on, and in the temper in which it is carried on. It must be recognized that all work should be done primarily to provide a living for the worker. Hence the commonwealth must be sought first by all who work together, and the individual weal must be found in and be conditioned upon the commonweal. It must be recognized, also, that the most important improvements are those made in the conditions under which the work is done. This requires, as the first and most important change, a steady, systematic, orderly shortening of the day's work, in a moderate way, so as not to put affairs in peril, until the Eight-Hour Day is reached, say fifteen minutes once a year. This shortening of the day does the most to reach every worker, and give them rest and leisure and opportunity for the better things. Thus the shorter day makes the higher graded man, who can use more machinery, make more products thereby, command higher wages, spend his money to better advantage, buying, as he will, the finer things; and so, in the prosperity of improved character and increased wealth, the community will rise toward the goal of a consummated humanity."

Being asked about the family, Joshua Davidson said, "It must be based on true, sweetheart love, blended with the love of which Paul wrote in the thirteenth chapter of first Corinthians, and on what he meant when he said that 'husbands should love their wives, as Christ also loved the Church, and gave Himself for it.' It should also exemplify the saying of Jesus, 'Blessed are the pure in heart, for they shall see God;' a result within the reach of those who earnestly seek after it. One greatest help to this, he said, was to set the heart on children, after the pattern of the mother of Samuel, who was a true example for all time. It should be a genuinely Christian family, in which both the husband and wife walk after the Spirit, as becometh spiritual beings, 'called to be saints,' and 'children of God,' and brothers and sisters of Jesus Christ."

Being asked what could be done, beginning to-day, to prepare for Christ's Second Coming, he gave an extended answer, of which the following is a summary:

"First, fully accept in your heart the conviction that Jesus Himself, whom they crucified, is to return to this earth in a literal, visible body, and reign a literal reign in the same sense as any earthly monarch now reigns.

"Second, fully accept the conviction that the time of His return is conditioned upon His receiving the Kingdom; and that His receiving the Kingdom is dependent upon the efficiency of His disciples in acquiring it for Him.

"Third, devote your lives henceforth to getting this world ready for the return of Jesus with the same strong purpose and intelligent forecast, as the servants of any baron, prince, or king, would exercise, if they received word from their master, who had been abroad for a long time, that he was coming home soon, and that they must put his palace and whole estate to rights.

"Fourth, determine that all affairs of the Kingdom must be carried on in the same temper and spirit as Jesus exhibited in all His life; and that this requires that Public Spirit, or the disposition to make the public weal the paramount object of effort (everyone finding their private weal only in the public welfare), should be the vital impulse of the community. Make this the master power of life in your heart, in all affairs, just as society is constituted now; and do this distinctly and avowedly 'in His Name,' just as the missionaries do, who go into the darkest corners of the earth. Seeking the public weal first, is, in so far, 'seeking first the Kingdom,' which Jesus commanded.

"But the 'new wine' of this Public Spirit must have the 'new wine-skins' of the new institutions of human society. In our free political institutions we have, in so far, the 'new wine-skins.' But they are only a part of all the institutions of society. Our industrial institutions are far from being in harmony with our political ones. Town meeting is our political type; and all our industrial forms must be changed over until they correspond to that type. As to the special details, it is not needful nor helpful to go into them here and now. Until the 'new wine' of Public Spirit in industrial affairs has measurably filled our people, the formation of the new industrial 'wine-skins' cannot take place."

Afterwards the people gathered around Joshua Davidson, and asked him if he would not teach them more at length.

As a result he made an appointment for some days each in several towns in that region; and so he went about through all the "Black River country," teaching the true Gospel of the Kingdom of God.

CONVENTION FOR MEN ONLY AT HATHERLY.

After finishing his work in the Black River country, late in the autumn, Joshua Davidson returned home. For some time many and urgent requests had been coming to him to give special and full instructions in all that pertains to the problem of the family. His general positions bearing upon that problem had awakened great interest among those who had been drawn and held by his teachings, until they were filled with the desire to know the whole, deep, interior philosophy which underlay them. These requests were so earnest that he determined to hold a school on The Christian Family, for men only. He selected Hatherly as the place to hold it, because it was his second home, was a convenient place; because the great, brown church, so commodious and comfortable, was freely at his service, and the number of his friends there were so large that all needful preparations could easily be made. Among those friends a committee was formed, who issued a circular of invitation, "To those men who are friends of Joshua Davidson, who desire to be instructed by him concerning God's 'Ways' in the Christian Family;" and inviting them to meet in the great brown church there. I quote from the circular:

"There is a way of God and a way of the world in the family. The way of God is the way of the heart, and the way of the world is the way of the flesh. The way of the heart is the way of life, and the way of the flesh is the way of death. These two ways are now thoroughly and scientifically known; and they are a part of the new knowledge which you are invited to Hatherly to acquire.

"Who has not tasted in the halcyon days of youth the sweet and heavenly time of first love? Why does not that time last always for life? We all feel that they who wed ought to love before they wed, and the ritual of the Christian Church requires this; and we feel that after the wedding the wedded pair ought to abide in that love through life. Then why come to some the bitter frosts to cut down; and the subtle poisons to blast it, while others live in its blessedness, 'until death doth them part'? Moreover, what

is love in itself; and why is it felt to be so needful to marriage? Where does it dwell in us; and what can we do to preserve it through life?

“The why can now be told. The whole secret of love has been discovered. There is a way of life that is according to love, and is right; and there is a way of life that kills love, and is wrong. The whole ground of this right and wrong is well surveyed, and all the reasons for all the blessings and all the blights which come into this most sacred of human relations are thoroughly known; and all the knowledge can be grasped and used by any serious, earnest mind that willingly gives heed. And it is to partaking of this knowledge that I am welcoming you.

“Again, you have known of families where the children were many yet they altogether had less sickness, and that far less severe, than other families where there was but a child or two. Also you have known some families where the children were many, and they all lived, or all but one, to grow up into hearty, vigorous maturity; while in other families the many children all died, or all but one, and nobody could tell the why of these strangely diverse fates.

“The whole reason is now known. The deepest, most interior secret of life in this human flesh was discovered and disclosed over a generation ago, by one of the keenest-minded students of human nature in his day. This secret, together with God’s law of life in marriage, explains the disparity of fate I have indicated. Moreover, there has also been gained a knowledge of the way to attain greatest length and strength of vitality so that everyone will be born with the most of life he can have, and be able to do the best and live the longest he can.

“And it has come to be seen that as life prevails, what is base and vicious in men will be bred out, and what is high and spiritual will be bred in; so that disease and sinning will depart together, and health and holiness, the twins of God, will come in their stead and to stay. And all that I have thus indicated is the blessed good news which I have called you together to hear.

“The subjects to be treated of may be indicated as follows: God and Sex; Mankind a Race of Spiritual Beings; The Woman and the Man as Spiritual in the Family; The Throne of Sin; The Curse of the Fall, and How it is to be Abolished Through Jesus Christ; The Cure of Sin in the Human Race; Holiness of Heart and a Holy Life out of Wedlock, and in Wedlock; The Holy of

Holies in Human Life; The Sacred Fane of Sweetheart Love; The Man and the Woman under the same Law of Purity and Righteousness; Holy Marriage; Scientific Marriage; and the Relations of the Two; The Pure in Heart in Parentage; What Love is; and what Lust is; where they abide, and how utterly different in kind they are; Why Marriage Should be Based upon True, Sweetheart Love; How the Teaching of Malachi Concerning a 'Godly Seed,' can be fulfilled; Every Child 'a Love-Child;' No more Child Funerals; The Cure of the Love of Strong Drink; The Cure of the Social Evil; God's 'Ways' in the Christian Family, with the Woman Bearing Rule in the Family Relation." *

Several hundreds of men came from out of town, who, with those from in the town and immediate vicinity, well-nigh filled the building. The sessions of the school were held morning, afternoon, and evening, beginning Tuesday, and closing Friday at 3:45 P. M.

In the opening address of the convention Joshua Davidson spoke in part as follows:

"Friends, we are alive; we are alive with a vitality; and this is the fundamental fact in us. Our life is our supreme and most precious possession. It is our very being itself.

"How came we to be alive? We are offspring. Off from whence, from what, from whom did we spring? and how sprang we from thence? But most of all, O friends! how came it to be that the fountain of our life is the Throne of Shame? That is the supreme contradiction on the globe.

"Jesus Christ, Son of God and Son of man, came into the world through that way of shame, to make mankind clean. How could He do this unless He made man clean in the very fountain of His being,—in all that pertains to His origin and birth? He Himself was thus clean, was 'pure in heart,' and did 'see God;' and He came to make man what He Himself was, 'transformed into His image from one degree of glory to another,' 'till we all come unto a perfect man, unto the measure of the stature of the fullness of Christ,' even in all that pertains to the race life of man.

"In Micah iv, 2, the prophet saith: 'And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.'

"'Ways' and 'paths' here mean methods of conduct; and God's

* For the discussion of some of these topics consult the files of the "Purity Journal."

'ways' and 'paths' are His methods of conduct, which He has ordained for the life of man on the earth; among which are those for the family life.

"God has 'ways' and 'paths' for the conduct of the family life. What are they? Who can teach them to us? Surely the knowledge of them would be most precious. Does God's Son teach them? He said, 'Blessed are the pure in heart, for they shall see God.' Is there a way for the pure in heart in parentage, and the whole ground of the family life? I have invited you here to consider with me if an answer to this question can be found. And as helpful, I hope, in preparing us for the answer, I ask you to receive the account of a sacred incident of personal history.

"Some years ago, meditating upon the problem of life, I said to myself, All there is of me dwells within this body; and even if there be an aura of the soul which extends a little beyond, nevertheless, substantially, my body contains and bounds my life. Out on the surface, I know what is there, I said. There I come in touch with the exterior world. But within, at the center of the life by which I live throughout this body, what is there? Earnestly I set my mind upon the question, pondering over it deeply; and I answered, I do not know. Then, with all there was in me, I asked again, At the center of my vital being, what is there? and set myself to find and know.

"As I reflected on the question it took this shape in my mind. If the way from the surface of my vital being to the center be likened to a line, a path, a road, and I start at the surface where I am, and travel inward along that road, when I reach the interior end of it, in the center of my life, what will I find there? And with the whole of my powers, consciously and definitely, I set out on the journey along that road, straight inward toward that end. In memory no boundaries of time mark the beginning or end of that traveling. I only know that I traveled and grew, traveled and grew, until some time in the following year I reached my journey's end, and found what was there. I found what was there. If ever another human soul has made that journey, I know it not; by pen or tongue I know it not. If ever another human soul has gazed upon what I saw when I reached that goal, I know it not; by pen or tongue I know it not.

"The ancients tell us of the mysteries, of which the Eleusinian were chief, in which, is it said, most secret, sacred, and precious

knowledge was imparted to those who drew near to the hallowed shrine. And in these days there are secret orders, with mystic rites and manifold symbols shadowing forth their closely guarded forms of truth. But nothing ever taught to initiates in ancient or modern days is comparable with what, in this innermost shrine of my soul, was disclosed to my eager gaze, when I came to that strange, unparalleled journey's end. The sacred shrines into which those initiates were taken of old, and are taken now, were built out of dust by human hands. But the shrine into which I entered, and where I became an initiate, was a shrine not made with hands; it was the shrine of life itself. And the truths disclosed to me in that shrine were not the imaginings of curious intellects forming thought into mystic speech; but they were the most interior truths which there are in the holiest center of the highest order of creature, personal life.

"Israel has borne the sacred legend down to our day that in the Holy of Holies in the temple of Yahveh a sphere of light was wont to rest at times upon the Mercy-Seat, between the cherubim, which was the visible manifestation of Yahveh's presence among his people. What if, in those ancient times, one had been called into that Most Holy Place, by the same Voice that called Samuel, and had, on entering in, seen the multiplication table set four-square in figures of living light in place of that sphere, their forms or names or uses never having been seen or heard or known by man before? And what if the same Voice that called should have taught the called one there to know and use them in every way? Through this imagery let every faithful, upright soul divine what then it was for one who equally did not know to enter into that far deeper and more sacred Holy of Holies, the interiormost depth of human life, and gaze upon the living mystery that dwells forever there. So did I go; so did I gaze; and from that day my conscious life has borne what there I saw and learned as a sacred, precious, holy possession.

"And, hearer, note this well. Whatever in thy heart's secretest history most sacred is, whatever thy most hallowed fane of thought, of love, of life may stand, there measure thou, as best thou canst, and judge what that most sacred, soul experience was and is to me.

"How can I tell with fitting dignity of adequate speech what in that deep, interior shrine I saw and learned? How can I flood your minds with that which flooded my soul through and through, just

as the morning sun in rising floods the fleecy clouds with roseate light?

"Where are the souls who reverence life, who cherish truth and love, 'who hunger and thirst after righteousness,' whose sober, earnest, sincere minds are open to the light, who will receive, with faithful hearts, the truths of life, which in that holiest shrine were thus disclosed to me? Where are such choice and hallowed souls? Are they not here; are they not here? And to them I have yet further steps of thought to present.

"Let us now prepare to enter the Holy of Holies of our own life. Some lecturers illustrating physical science have thrown upon a screen stereopticon pictures of different kinds of blood, especially that of man; and all the kinds appeared full of innumerable disks. In the pictures of human blood it was pointed out that while that blood is chiefly composed of red disks, one in a hundred or so is a white disk; and it was also taught that in some mysterious and unknown way the life peculiarly dwells in the white disks. Thus has been set before human eyes the most precious, sacred, material object on which they can rest,—that very substance which is the throne of life in the blood of man.

"One of these white disks, to represent them all, I would lift up for a symbol before the eyes of man, as in the legend the shield with gold and silver sides was hung in the road where men were passing by. Speaking still in a figure, so hangs in the interiormost being, in the Holy of Holies of human life, that symbol, white disk, which I would call, The Disk of Life. And I, having traveled along the path of my vital being from the surface inward, had come at length to the inner end of that path, to the central shrine of that being, and had gazed upon the final, sacred, supreme mystery hidden there. And this is what I saw. Still speaking in a figure, I saw the white Disk of Life hanging there in the central shrine; and on one side of that Disk was graven the word GOD, and on the other side the word SEX.

"GOD and SEX, these are the two counterparts the inseparable co-ordinates, which are woven together in the sacred, ultimate center of life in every soul of man;—inseparable, just as the gray and white matter of the nerve are inseparable, and the nerve stay alive. GOD and SEX, these two I thus saw together in that sacred vision in the Holy of Holies of my life, as truly as Ezekiel saw his vision with which he opened his prophecy." Continuing,

he unfolded still further the truths involved in these two; and in one discourse after another presented the whole body of teaching indicated by the subjects already mentioned.

As the convention progressed, Joshua Davidson proposed and urged the founding of two sacred orders, one for women only, to be called, The Order of Mary the Mother of Jesus; and one for men only, to be called The Order of the Two Josephs, of Joseph the beloved son of Jacob, and of Joseph the husband of Mary; both Orders to have the same principles and the same purpose,—the promotion of Christian purity, of God's Ways in Marriage, and of The True Christian Family.

The men who composed the convention, certainly for the most part, were devoted, God-fearing men, genuine Christians, earnestly seeking to know the whole counsel of God concerning this delicate and vital subject; and they had such an estimation of Joshua Davidson, that they listened to his teachings as the words of wisdom from one who was abundantly able to know the whole truth in the case, and had suitable gravity to tell what he knew. From the beginning opportunity was given for questions in writing; and there was the most thorough searching after the truth. In the evenings especially the sessions were prolonged to a late hour, and the variety of the questions was very great; and as a rule they were pertinent.

Just before the convention ended there was brought forward and passed with eager unanimity the following expression of feeling and judgment:

TESTIMONIAL.

“We, the gathering of men who, for the past three days have been listening to the teachings of Joshua Davidson on that most delicate and vital of subjects, The Family Nature and Relation, desire to express our heartfelt gratitude to him for what we have heard and learned. He has dealt with this subject in all its phases with thoroughness and frankness, yet without once offending by any suggestion of impurity; and the secret of it all evidently is, that he sees and deals with the whole matter from the standpoint of life, and of what must be done to promote life; and every expression he uses is shaped from that standpoint.

“In the course of these addresses he has given a large amount of instruction that was wholly new to us; and yet what he has given is evidently of a value which it would be difficult to exaggerate.

We wish that the whole of his addresses could have been taken down as they were spoken, so that they might be given to the world. The acceptance and practice of what he has taught would manifestly do more for the improvement of the human race than anything else which lies within the power of mankind; and equally is what he has taught a vital part of the Christianity of Jesus Christ.

"As a body of Christian men, who sincerely desire to promote the betterment of mankind, we hereby pledge ourselves to the principles of the Order of The Two Josephs, and will do what we can to spread abroad the knowledge and practice of them throughout the community.

"To Joshua Davidson, himself, we give our warmest Godspeed; and we assure him that our world is brighter, and will be while we live, for what he has taught us. In token of our esteem we present him this engrossed copy of what we have just said, which we beg that he will accept."

The copy was signed in behalf of the whole assembly by a committee of seven, and was placed in Joshua Davidson's hand by the foremost of the seven, as they stood in a group near him. To this demonstration, which was a complete surprise, Joshua Davidson replied:

"One of the sweetest draughts a human soul can drink is human appreciation; and such a draught you have just now given to me. I gratefully accept your gift, and shall always treasure it. But the great matter is the soul experience on your part from which it springs. A new day dawns from this hour; and I had almost said it is the beginning of the great Sabbatic Era of righteousness and peace. That the arising of that era is at hand I have no doubt; and blessed in it are this committee, and the whole assembly you represent. Again I thank you for your expressions of approval, and welcome you into the heavenly life of the Coming Age."

Thus the convention closed.

After this, as opportunity offered in places where Joshua Davidson was heralding the Kingdom, he was wont to hold an afternoon session for women only, when his mother would be present,* and one in the evening for men only, when he gave plain instructions, and as full as the time would permit, as to God's ways in the

* Whenever possible, the wife of the writer always accompanied him and sat on the platform during his addresses on "Sex" and the "Family."

Family. Thus was God's righteousness made known. But from that time on, among the people of the world, hostility against him arose and steadily increased. As the real meaning of his teachings on this subject, and their bearing on human life when carried out came to be understood, but especially as some began to practice them and so crossed the will of the carnally minded, the wrath of man burned against him with a constantly fiercer fury. Thus he experienced the truth that every uplift of the spiritual man out of the bondage to the lower man can be achieved only through conflict and turmoil.

XI.

JOSHUA DAVIDSON AT METROPOLIS.

The Marriage of God and Mammon. The Teachings of Joshua Davidson Challenged. Jesus and Paul; Their Contrast and Reconciliation. The Kingdom Business System. Why His Own Nation put Jesus to Death.

Nor long after his school at Hatherly for men only was held, Joshua Davidson went down to Metropolis for a two weeks' course of meetings. The place where they were held was called Megonion Hall, somewhat the largest audience room in the city. For the most part his discourses were those which I have already reported; but some were new, and call for especial attention.

When he had set forth plainly God's Ways in all that pertains to work and wealth, as against the world's ways which now do universally prevail, the commercial spirit, which is "greed of gain," or "the love of the dollar," rose up against him in positive expressions of dissent and condemnation; but especially in defense of the ways of society already existing, by showing the many good works which people were doing with their money. So in response to all this he announced a discourse entitled

THE MARRIAGE OF GOD AND MAMMON.*

The title attracted instant attention, and awakened exceeding interest. For a good while people had been saying, "You never

* This discourse was published by the writer in the "Equity, a Journal of Christian Reform," in December, 1877.—Ed.

can imagine what Joshua Davidson will utter next;" and now the saying was repeated with double emphasis. Some who were opposed to him, in an angry mood declared that such a title bordered on blasphemy. But others said, "No, it is not so. Joshua Davidson is a true man and a Christian."

"When Jesus Christ was on the earth He taught, saying, 'Ye cannot serve God and Mammon.' But His disciples in our time have achieved the impossibility. Before our very eyes it is continually being done. Both in the life of its membership, and in the conduct of its affairs, the Church of Christ to-day does serve both God and Mammon. Yea, it does more. It serves God *by* serving Mammon,—it makes the service of God hallow the service of Mammon, and the service of Mammon increase the service of God.

"So woven together are these two servings, so completely does the thrift of the service of God depend upon the thrift of the service of Mammon, and sanctify that service that its own thrift may be enhanced, that the union of the two may be fairly called marriage. The Church has married God and Mammon, and its own life is a continual revel at the wedding feast. I present a paradox, which is yet a living reality in our midst, and the blessing and blight of which are over all our land. This paradox it is my task to unfold plainly before you.

"In all human conduct there are two elements, the inward spirit of life, and the outward method of action. The field of action before us is that of work and wealth, which primarily is the field of getting a living. Now, in this field, the inward spirit of life of 'the world' is what the Bible calls 'greed of gain;' but which is named in our current phrase, 'the love of the dollar;' which is universally declared to be the motor power of all business life, and from which various methods of action unfold accordingly to circumstances.

"Activity under these various methods is called, 'doing business;' the end of which is 'making money.' We are all acquainted with the uncouth proverb, 'money makes the mare go,' which tells the whole story. Now the ancient pagans, with their multitudinous deities,—a god for about every kind of activity,—had one for money-making. The name of this god was Mammon.

"Every worship has its peculiar trait. The peculiar trait of the worship of Mammon is that it is for gain. The love of the dollar is the very life of the god, Mammon.

"Nobody intends to serve this god for naught. The whole ritual

of his service is carefully framed to cause every worshiper to be trying to make gain of his neighbor,—to give ninety and get a hundred, to shave from off the toil of those who live by toil, and keep for oneself a portion called 'Net Profit,' which is always something taken for which nothing is given in return. Net Profit is the end for which all business is done. This is the incense which continually burns on Mammon's altar. This is the mark which is set upon the forehead of everyone who does business, and which constitutes him a votary of Mammon. It is the way money is gotten, which is Mammon's care, and not the way it is spent after it is gotten. There are four classes of these acts, which may be called the four parts of the Prayer Book of Mammon.

"The first and most direct form of serving Mammon is *taking use money*, commonly called *interest*. To illustrate:

"In 1862 a man invested \$30,000 in government six per cent bonds. On these he receives every year \$1,800; so that, at the end of sixteen and two-thirds years, he will have received the whole sum of money originally lent, and will still have the legal claim for that same whole sum. Truly this is eating one's cake and keeping it too. The original \$30,000 represented a certain amount of wealth. The owner has received the whole of that back. Now what has he furnished to the government that he should have another \$30,000 also? He certainly has furnished nothing. What he lent bought so many guns, or so much ammunition; but where are the guns or ammunition which the second \$30,000 bought? They are nowhere; for that is Net Profit, or the cream of the toil of others which he takes to himself, and for which he gives nothing. His way of getting it is the money god's way, and even although he gave every dollar of it to the American Board to send the Gospel to the heathen, in the way he got it he served Mammon all the same.

"The second form of serving Mammon is *taking profit in trade*. The trader of every grade endeavors to put a clear profit upon his goods besides all the cost of buying and selling them. This clear or Net Profit is the end for which all trade is carried on. Every trader is striving to get it, and by that fact becomes a servant of Mammon.

"But in trade there appears another element, a secondary trait in the service of Mammon, which Mr. Ruskin has pointed out with an iron pen dipped in gall. All trade is treachery, and all traders are traitors. It is an integral part of 'business' to be such. So-

ciety forces it upon them. Traders are true to themselves, but traitors to their customers. And here is the test. Not a merchant in America puts the cash cost of his goods in plain figures upon them; because they are well aware that did their customers know what their profits are, they could not get them. It is not by chance, but by one of the deepest instincts of our nature that the words trader and traitor have the same root, and so are vitally allied.

"The third form of serving Mammon is *paying wages*. Men working together can do more than they can apart; and can use machinery which otherwise could not be worked at all. The cotton mills of the world do more than twice the work which all the people on the globe could do without them. But the gathering of many people at one work requires order and management, and these require managers. The managers are the strong ones. They have the power of a hundred, of a thousand, of ten thousand. These mighty men lord it over the weak, use them to gather for themselves the very fat of the land, and apportion out to them just enough for a bare existence, which is called paying wages. The prime object of all manufacturing establishments is to pay dividends on the capital. But dividends are simply one form of Net Profit; so that whoever seeks them, thereby serves Mammon.

"The fourth and last form of serving Mammon which I will mention, is trafficking in land; and taking rent for the use of it, which last is the colossal, crying sin of England against Ireland. God owns the land by absolute right, and has granted the use of it to the children of men, that they may live upon the earth. God's law is,

"'The land shall never be sold: for the land is mine; for ye are strangers and sojourners with me.' Lev. xxv, 23.

"But our laws, right in the face of God's law, make men the owners, instead of God, and deed the land to them, their heirs and assigns 'forever.' Such is the blasphemy of our land laws, which are framed to enable men most successfully to take God's place, and then to extort the surplus fruits of the toil of their fellow men from them. This is done by selling the land for a profit, and by taking rent for the use of it. Rent is in part original investment, in part interest on cost, in part taxes, in part cost of care and repairs, and in part Net Profit; and everywhere and always Net Profit is something taken for nothing; and the taking that is serving Mammon.

"This service appears in its extremest wickedness in our cities where the ground rents, which are wholly the result of the gathering of the people close together, are taken by private individuals, without any return. Thus ground rents, being something taken for which nothing is given, and so being Net Profit, are also the very incense in the worship of Mammon. And be assured that nobody ever did serve God by taking Net Profit, but only did or can serve Mammon, no matter how much he may try to serve God with the money, after he has gotten it by serving Mammon. The truth is that all Christendom worships and bows down in the house of Rimmon to get their money; and then worships and bows down in the house of Jehovah to spend a part of their ill-gotten means. It does not seem so to them; but this is the literal reality in the whole life of Christendom to-day. Such is the Gentile paganism of our life.

"Now for a little let us survey the whole field of the two servings. To bring people to know God, to love God, and to obey God, and thus to attain the perfect good, this is in so far to serve God. To sing to God, to pray to God, to worship God, in so far as these tend to the above result, are a service of God; but not otherwise. To serve God means to serve fellow man by such a life that every act, however secular and earthly, will naturally tend to bring the doer, and all who come under its influence, into closer union and harmony with God. Is one a farmer? He is so to work his farm, to plow and sow and reap and thresh, that all that is done will, *in the way it is done*, directly tend to bring him and all his 'nearer to God.' Is one a mechanic? His work should be such that he himself can see, if he will, how in its direct effect upon himself and his fellows it makes them all together more fully 'Children of God.' And nothing but such work should ever be done. Is one a merchant? He should see to it that the very nature of his act in selling goods to a customer should tend to bring that customer to Christ. Does any merchant suppose that taking \$5.00 of Net Profit out of his neighbor's pocket and putting it into his own, and all in the *dark*, would, if it were known, tend to make that neighbor an 'heir of God'? Is one a manager of men? Then he must so guide them in the doing their work, that that work shall be a means of grace to them. Is he a superintendent of a cotton-mill? Then he must see to it that 'to make men Godlike' is written throughout its very structure, and is woven into every piece of its fabric.

"But such a serving of God is not at all what the religious public understands by Christ's words. It understands that He meant building churches, and going to worship in them; hiring ministers to preach, and going to listen to them; printing Bibles and other religious books, and circulating them; 'sending the Gospel to the heathens;' keeping up the Sabbath-schools, prayer-meetings, and all the paraphernalia of modern religious life. Now in so far as these do tend to bring men to God, they are servings of Him. But the instant they are allowed to be put instead of service in the doing of any secular work, at once they are fire-damps and death; and this is what the whole Church is making them to-day.

"The Church is serving God by serving Mammon. She has cloven clear asunder the way of getting wealth from the way of spending it; and teaching nothing whatever concerning the former but what the heathen have always taught, that a man should do as he agreed (except that the Catholic Church condemns interest) she devotes her whole strength to teaching what men shall do with their money after they have gotten it. So the Church says that to build a theological seminary is serving God; and she accepts half a million of money from a man who got it all by the most iniquitous service of Mammon, *and names the seminary after the man*. The Church says it is serving God to send missionaries to the heathen; and then it makes a man an officer of the oldest and noblest organization for that purpose in the land, simply because he is a most successful servant of Mammon, who gives largely of his ill-gotten gains to it, and talks readily on religious subjects in public meetings.

"Moreover, the air in certain quarters is loaded with the phrase, 'to do business for God' or 'for Jesus.' All know that this means to drive business for a profit as hard as one can, meeting promptly every obligation; and have one's heart set all the while upon Net Profit to be used to serve God with. That is, the phrase to do business for God means to serve Mammon with all one's might for the purpose of getting gain to serve God with. Such is the life of the great body of the most highly esteemed and influential laymen in the land.

"But the Church in its organic capacity serves God by serving Mammon, at least in some directions. In multitudes of churches the pews are sold and deeded. Think of some of the chief men of Jerusalem owning pews in the Temple! In far more churches the pews are rented. In both cases the people are seated in Mammon's

order in what is called God's house, the rich having the best places, and the poor being set off 'there' in what places are left. How the wrath of the Apostle James would burn against multitudes of our modern churches! If Jesus should come to earth again, and bring with Him His scourge of small cords, and proceed to our churches at pew renting or pew selling time, where would the chief ones of our parishes hide themselves?

"The business of the world is done to-day in Mammon's way. Every business man is a bond-servant and devotee of the money god. The system, the *system*, the *SYSTEM* is such, that no man can have a part in it without being so bound. It is a system pagan in origin, selfish in structure, and the deadly foe of Christianity.

"Jesus Christ knew that the word Mammon meant gain and so used it. By saying 'Ye cannot serve God and Mammon,' He said, Ye cannot serve God and get gain, or make money. Rent, interest and profit are ways of making money, and one cannot serve God by taking either. And no one ever has served God by so doing. But we, having sprung from pagan Gentile ancestry, and not knowing God's law hitherto, He has overlooked the times of our ignorance, and has helped us to serve Him *in spite of* our service of Mammon; but now, having sent 'more light' into the world, He commandeth all men everywhere to 'change their minds,' cast away the business system of the world, and work through His business system. So then, Christianity is God's war against modern society, to the end that He may extirpate from it every whit of that selfish, pagan business system which we have inherited from Tyre, Carthage, and Rome, by bringing in that Divine Business System which is embodied in the New Jerusalem. In that system every act done will, in its very nature and relations, be of such a kind, as to be a service of God; and this *by* being a service of man instead of a service of Mammon."

Hardly had Joshua Davidson finished his discourse, when a man stood up on a seat in the midst of the house, and calling to him, said, "May I ask you a question?" And he answered, "State your question." Then the questioner replied:—"Did you say that the present business system of the world is pagan in origin, selfish in structure, and the deadly foe of Christianity; and that Jesus came to destroy it?" The question came in a voice that was a growl, which could be heard throughout the room. Instantly everybody stopped, to hear what was coming. The man was

rather short and stocky, with a large body, square shoulders, short, thick neck, big head, coarse, light brown hair, bushy eyebrows, blue eyes, and a square, strong face with heavy beard. To his question Joshua Davidson replied in a quiet, firm tone, "Yes, sir; I said those words, and they are strictly true." With a questioning inflection the other responded, "The present business system of the world is pagan, and Jesus came to destroy it? Your words certainly sound, excuse me, sir, like the words of a crazy man; and I would like to have some evidence for your position; for if it be true, the quicker we know it, and cast Christianity away to the moles and the bats the better."

Then Joshua Davidson answered, "Jesus came to establish the Kingdom of God, a part of which is God's business system. This He could do only as He put it in the place of 'the kingdom of this world,' which Paul says 'is to come to naught,' a part of which is the world's business system, which, therefore, is also to come to naught, that is to be destroyed. And Jesus Christ of Nazareth is even now carrying this process forward. So I wish to ask the questioner this question: 'If Jesus did come to destroy the business system of the world by putting God's business system in its place, which would you choose and maintain?'" And the questioner replied, "I do not believe that any such alternative exists, or can be made. I do not believe that God has any particular business system at all. But if the alternative were made, and I did have to choose, I certainly would choose the system that now is. I never would consent to wreck society for any sentiment, however high and fine."

Then Joshua Davidson turning to the crowd that had hushed into silence, said, "The issue is joined right here between modern commercialism, which is the business system of to-day, and the Christianity of God's Son, Jesus Christ, as a practical system of life, to be lived here and now; and we are challenged to show the proof that this system is 'pagan in origin, selfish in structure, and the deadly foe of Christianity, which Jesus came to destroy.' I accept the challenge. To-morrow evening will be devoted to answering what has been asked; and after I have finished my statement opportunity will be afforded for such questions as may tend to make the matter plain. The questioner, and all who hold with him are equally invited with the general public."

Before the appointed hour next evening Megonian Hall was packed to the doors, and hundreds were turned away. All the

great array of seats, bank above bank, behind the speaker was filled with those who supported him. The audience was a very mixed multitude, a part being business men who sustained the questioner; and a part being those who loved the Kingdom of God, and the teacher as unfolding it, to such a degree that the world, and the things and ways of the world were of no account in the comparison.

Promptly at eight o'clock Joshua Davidson came upon the platform, and advancing to the front began:

"There is but one purpose which calls us here to-night, and that is to present and consider the teachings of Jesus Christ just as they are, to get His very thought before our minds; and to look at the life of to-day in the light of that teaching. If then the business system of our time shall appear 'pagan in origin, selfish in structure and the deadly foe of Christianity, which Jesus came to destroy, it will be Jesus 'the Light of the world,' who makes plain the situation. Especially your speaker takes you all to witness that he does not present any doctrine as of his own authority, but only as what Jesus taught.

"The twenty-third chapter of Matthew is composed of sayings of Jesus spoken in the last day of His public teaching in the temple. Let me read from them to you." He read, and then commented.

"Who were these people against whom Jesus Christ hurled His terrible words, the most frightful denunciations on record? Who were these 'scribes and Pharisees' whom He called 'hypocrites,' 'fools and blind,' 'blind guides,' 'whited sepulchers,' and of whom He said, 'Ye make a man twofold more a son of hell than yourselves,' who are 'full of pillars and rapine,' and 'outlawry.' What sort of people were they against whom the 'Son of God' cried out, 'Serpents, generation of vipers, how can ye escape the damnation of hell?' They were the aristocracy of the most religious nation on the globe. They were the highest class of Jews, both politically and socially, among whom were contained whatever there was of culture, or of learning, or of dignity, or of that which determines national character, so far as these qualities were present in this most religious nation. The whole leadership of the nation was in that group of official personages against whom Jesus, standing in their very citadel of power, hurled His fierce denunciation. Why He did so is not our present question. That is only to get at just what He really said; and when I have done so, the bearing of what we find will be plain to you all.

"And now, to proceed on our way, I ask you to consider with me one verse above quoted especially. It is this: 'Serpents, generation of vipers, how can ye escape the damnation of hell?' How came Jesus to select these particular epithets, 'serpents,' 'vipers,' to apply to those He condemned? He was not a maniac, nor did He froth at the mouth; though some time before He appeared to do so to the Jerusalem Jews, who cried out against Him, 'He hath a demon and raves. What do you listen to Him for?' Jesus always had a sound reason for what He said. What was His reason here? I raise the question because the answer to it will become a calcium light upon the whole matter which is set before us to consider. Bear with me, while I take you to look with me into the Law and language of Israel to find the answer to the question raised.

"It is known and allowed, I believe, by all who study the case, that Jesus spoke in His mother tongue,—that form of the Hebrew language then in use by the Jews; and that He was also deeply versed in the Old Testament Scriptures.

"But, again, the corner stone of modern commercialism is interest on money. By what word does the old Hebrew express interest on money?

"With two unimportant exceptions the Hebrew word for such interest is some form of a verb the root meaning of which is 'to bite like a serpent,' then, 'to oppress,' then, 'interest on money.' Take these instances for illustration of the fundamental meaning.

'Dan shall be a serpent in the way,
An adder in the path,
Which bites the horses' heels.' Gen. xlix, 17.

'And the Lord sent fiery serpents among the people,
Which bit the people.' Nu. xxi, 6.

'Look not thou upon the wine when it is red,
When it giveth its color in the cup,
When it moveth itself aright.
At the last it biteth like a serpent,
And stingeth like an adder.' Pro. xxiii, 31-32.

"I will now quote from the statute law of Israel passages in which the same word is used for interest on money.

'If thou lend money to any of my people,
To the poor one who is living by thee,
Thou shalt not be to him as a biter,
Neither shalt thou lay upon him a biting.' Ex. xxii, 25.

'And if thy brother becometh poor,
* * * * *
Thou shalt not give him thy money upon biting,
Nor lend him thy victuals for increase.' Lev. xxv, 35-37.

'Thou shalt not lend upon biting to thy brother,
Biting of money, biting of victuals,
Biting of anything which is lent upon biting.
Unto a foreigner thou mayest lend upon biting;
But unto thy brother thou shalt not lend upon biting.'
Deut. xxiii, 19, 20.

"The first statute is one among the oldest in the Bible, and with the edge and point and thrust of a rapier it shows that, in the mind of the old Hebrew lawgiver, interest on money was biting like a serpent. In the latest statute, for the hardness of their heart, the Israelites were permitted to take biting of foreigners; but in the beginning even that was not permitted.

"In the Psalms and Prophets, without citing the specific places, to save time, I remark that these commentaries on the Law class the taker of biting, that is, interest on money, with the judge 'who takes bribes against the innocent,' the man 'who defiles his neighbor's wife,' and the assassin who 'has taken gifts to shed blood,' that is, to murder another for pay; and money so gotten is called 'dishonest gain,' 'greedily gained by extortion.'

"In the use by the ancient Hebrews in their 'Law,' of the word, 'to bite like a serpent,' we see at once the estimation in which they held taking interest on money, and also the source from which Our Lord drew His fierce and frightful epithets, 'serpents, generation of vipers,' 'vipers' showing more intensely the burning fiery, serpent-bite-like nature of interest on money. Jesus applied these epithets to the highest official class in His nation, because they were taking interest on money, and so were getting their living by biting their brethren as serpents bite. The fact is that the Temple authorities, and those with them, by a

traffic in temple offerings based on the business system of Tyre and Sidon and carried on after Mammon's ways, were serving Jehovah by serving Mammon, just as I have before said to you. It was because they violated the 'Law' of Moses in the whole conduct of practical life, so as to carry on the religious ritual of Jehovah according to that 'Law,' that Jesus called them 'hypocrites,' and 'serpents.'

"Now we come down to applying what we have learned to our own times. Concerning what I have quoted, Jesus said, 'I came not to destroy the Law or the Prophets, but to fulfil, or perfect.' And He showed how He would 'perfect,' or complete, by His saying, 'Do good and lend, hoping for nothing again.' That was the Jesus way of lending money when He was on the earth. Why is it not His way now? Has God changed, or His Son; or has righteousness changed, that what was biting like a serpent then is an excellency to serve Jesus and fellow man with now?

"I have said that the business system of the world is in deadly antagonism with the true Christianity of Jesus Christ; and that He must seek to destroy it. The corner-stone of that system is interest on money. Abolish that interest, and you abolish the whole system, whatever may come in its place. The fierce hostility of Jesus to that corner-stone is too violently expressed to admit of any doubt. Hence I account as accomplished so much of what has been demanded of me.

"That our business system is pagan in origin no one versed in history will question. From the times of the commerce of Babylon and Tyre and Carthage and Rome down through the Dark Ages and the Middle Ages, through all the merchandizing of Venice and Spain and Portugal and Holland and England, yes, and our own land, to this very day, there has been one business system, of which 'greed of gain,' which is 'the love of the dollar,' was the life; and interest on money was the characteristic fact. But 'the love of the dollar' is selfishness itself; and from this selfishness comes that structure of society which we now see prevailing all about us which, by its natural working, is throwing all the property more and more into the hands of fewer and fewer people, is developing Babylon with its riches, rottenness, and doom.

"But the doom will not fall, the nations will not be destroyed, society will not perish; but, instead, God will bring in His business system, through the development of His Kingdom, before which

the business system of the world will pass away, swept from the earth 'like the chaff of the summer threshing floor.' The destruction of American slavery was the beginning of that vast world-movement, which will not cease until there has come in that Kingdom-business system, of which 'the love of Christ constraineth me,' and 'love one another as I have loved you,' will be the motor power; and in which all business will be done first of all to help the worker get a living, and with that to serve the consumer."

After a brief pause, Joshua Davidson continued, "I believe I have fully met the challenge made upon me; and I now await questions bearing on the subject before us." Then came a long pause, nobody stirring or speaking, while all eyes turned toward one spot where the questioner sat. So he rose and said: "It seems to be expected that I shall respond to what has been set forth here to-night; but I have no mind to do it. I feel outraged and indignant. A man who can, in a witches' cauldron of perversity, concoct such a hell-broth of calumnies as we have heard here to-night, and declare that the condemnation which Jesus Christ visited upon the scribes and Pharisees of His day belongs now to those who are carrying on the vast commercial and financial operations of our time, is by the very absurdity of his position shut out from the notice of sensible men, no matter how great his meretricious oratorical powers may be, nor how much he may hoodoo fanciful dreamers, and lead half-made sentimentalists into the thick fog-bank of his delusions. I have no questions to ask; for such a man cannot teach anything that I wish to learn. But I will make one remark, which the dullest will understand. Whenever what this misleader of the people is pleased to call the 'Kingdom-business system,' begins to show its head in this community, we, to whom God has committed the management of business affairs here, will know what to do to protect ourselves and the interests in our charge; and we shall not permit an insidious insanity, under the specious guise of plausible Christian phrases, to put a crack-brained benevolence in the place of the sterling common sense of mankind. And now, as expressing my judgment in the present case, I withdraw from this meeting." Whereupon he took his hat and went out; and about a third of the audience went with him; though even of them some went in a lingering way, as though they really wished to stay and hear what would be said.

While they were departing Joshua Davidson stood there, im-

movable as a statue, until all were gone, and those who remained had become quite still. Then he began:—"Historical statements and inferences are to be refuted only by other historical data, which expose the errors in what has been presented. Nothing of the kind has been attempted here, which is a confession of judgment in behalf of our teaching; and that teaching, therefore, stands." Thereupon a man arose in the audience, and said, with marked courtesy of manner, "If you will allow me, sir, I am not willing that the case shall go by default, as it appears to now; and I beg leave to ask you a fair question. Did not Paul explicitly teach that the Law was done away in Christ? Did he not write in his epistle to the Romans, that 'We are not under the Law, but under grace'? and that 'now we are delivered from the Law'? So are not Christian people quite right in their view that what Jesus said to the scribes and Pharisees has no bearing on our time?"

To this Joshua Davidson replied, "The question is fair and just, and shall receive a fair and just answer, so far as I may be able.

"For the sake of the argument, just now I accept of your position which is that of the Church generally, that Paul taught that 'the Law was done away in Christ.' My own view, which upon the whole is quite different, I reserve for some future occasion. Then, over against the accepted Church view, I set that explicit teaching of Jesus Himself which I have already once quoted. Evidently right against Him, rather early in His career, the charge was vigorously made, that by His teaching He was 'throwing down the Law and the Prophets,' the result which Paul so urgently affirms that He did effect. And what did Jesus say in reply? His very words, which are as buried and lost in the Church, as if they were sepulchered in the catacombs of Rome, I now press upon your earnest attention. Those words are, 'Think not that I came to throw down the Law or the Prophets. I came not to throw down, but to perfect, or complete.' Now the moment these two teachings, one of Paul and one of Jesus, are set thus together it is evident that they are in direct contradiction. And this contradiction is not concerning some mere incident, but concerning what is fundamental in both. The teaching of Paul that 'we are not under the Law,' is fundamental in his whole body of doctrine; while the teaching of Jesus that He came 'not to do away with the Law, but to complete it,' is fundamental, not only to His whole body of doctrine, but to the whole work which He came to do for and in the human

race. So there appears to be a clash between the doctrine of Paul and that of Jesus on this fundamental point. The Church has met this situation by unconsciously making this teaching of Jesus a mere saying, empty of life and meaning. Instead it has plunged into theology, and filled itself with Paul, and with Christ in so far as He was according to Paul; while a portion of the teachings of Jesus have been as unknown to Christians as the language of the Hittites. But now, by the question which our friend here has raised, the contradiction is set squarely before us; and he will pardon me, I trust, if I ask him a question, and through him those who hold with him. In this contradiction between Jesus and Paul on which side will you range yourself?"

And the gentleman answered, "I see the issue which you seem to have made. To my knowledge it was never made before, and I do not see the answer. Yet nothing that I can conceive of would make me admit that the contradiction is real, or take my place on either side against the other. I would rather let my mind go blank on the whole matter and not have any thought about it at all, than to allow what you say. I can see in the situation, as you have now put it, that there appears to be some ground for what you have said concerning the application of the teaching of Jesus to our present system of life; but while you do not seem so unreasonable as you did, and evil, yet I have only condemnation for your doctrines. And yet, as you have said something unimaginable, that does seem to cast some light on the matter, I would like to hear what you may have to say as to your own view."

And Joshua Davidson responded, "What you ask for shall be done; but as the porch over an entrance, let me recall to your mind a saying of Paul, uttering a thought deep and urgent in his very life, 'Be ye followers of me, even as I also am of Christ;' by which the great apostle established the rule, that if ever either must give way, Paul or Jesus, it must be Paul who gave way. And now I announce as the theme of our discourse for to-morrow evening, Jesus and Paul, their contrast and reconciliation."

On the morrow it became evident to all serious-minded persons that a great mistake had been made by the loud-mouthed questioner who had so rudely behaved; and that the positions taken by Joshua Davidson could not be answered by bluster, but must be met in the same plane in which they were presented, that of sincere thought and honest consideration of historic fact. So the hall was again

crowded to repletion when he came to the front at the appointed hour.

Floor and galleries were full; and bank above bank rose the flower beds of faces, when Joshua Davidson began his discourse the next evening. I endeavor to give the pith of his sayings.

JESUS AND PAUL; THEIR CONTRAST AND RECONCILIATION.

“The chief contrast in the New Testament is between the Sermon on the Mount and the Epistle to the Romans; the former standing for the whole teachings of Jesus, the latter for those of Paul. The Sermon deals with the practical life of man on the earth; the Epistle is a theological treatise, with practical inferences. The Sermon contains no requirement to keep the ceremonial law, even where it says, ‘enter into thy closet, and pray to thy Father in secret;’ the Epistle teaches dogma concerning the relation of man as a sinner to God as the moral governor of the universe, with special reference to the sacrificial system of the Law, as embodying that dogma. Of what Jesus is dealing with, namely, practical right conduct under the Mosaic Law, there is not a trace in the Epistle; while of what Paul is treating in the Epistle, namely, a theological righteousness or enlightenment, a setting-rightment of sinful man before the moral government of God, there is not a trace in the Sermon. For an example take that word which is translated ‘righteousness.’ In the Sermon ‘righteousness’ chiefly means right conduct of men with men under the Mosaic Law, as where it says, ‘Do not your righteousness before men to be seen of them,’ while in the Epistle the word means, to act rightly, or to be set right before God’s moral law and government, as where it says, ‘that God might be righteous, and account as righteous him that hath faith in Jesus.’ The mental attitude and the point of view in the two sayings are completely different. In the Sermon it is man’s righteousness in earthly things that is before the mind; in the Epistle it is God’s governmental righteousness primarily; and, secondarily, man’s righteousness toward God, as the result of his faith in God’s Son. In the Sermon the field of vision is the realm of the seen in this earthly life; in the Epistle that field lies in the interior and unseen realm of the spiritual man, where God, the Eternal Spirit, and man a race of creature spirits, have their relations in God’s moral government. Now I do not say that these two, the Sermon and the

Epistle, are in conflict; but certainly they are in strong contrast, each being empty of what is the distinctive characteristic of the other.

"This striking contrast appears plainly, also, in the use of the word 'nomos,' the Greek for 'Torah,' the Hebrew name for the body of constitutional law contained in the Pentateuch. In the Sermon "The Law' always means the body of national, constitutional statute seen from the secular standpoint, though including what is religious, just as the English national constitution is viewed; and the same is the case all through the Gospels and in the Acts. Take these sample phrases for illustration. 'For this is the Law and the Prophets.' 'The great commandment in the Law.' 'According to the Law of Moses.' 'What is written in the law?' 'Did not Moses give you the Law and yet none of you keepeth the Law?' 'We have heard out of the Law.' 'Against this holy place, and the Law.' 'Who have received the Law.' Now in all these, and in all the rest which they sample, the national note is the chief characteristic, and the name is that of the body of the constitutional statutes of the Jewish nation. But nothing of this is present in the Epistle. It is 'the law of God,' or 'the law of sin,' or 'the law' in general, or 'the law written on the heart,' that is, 'the law' for the individual, and perhaps sometimes the ceremonial law, as a rule of conduct toward God; but the national note is always and entirely absent. This contrast is far more impressive when one takes a concordance and examines the facts as they stand recorded there, than they can be made in an oral discourse. There is much more that might be presented, all to the same effect; but this may be deemed to suffice. So then, Jesus views the Law from the practical standpoint, and does not consider the religious ritual from its theological side at all, while Paul views only that ritual, and only from the theological side. So what Jesus was dealing with Paul did not make account of; and what Paul did make account of Jesus did not consider.

"We now come to the reconciliation, and to the practical use for which all this line of thought has been drawn out. Between the time when the Sermon was spoken and the Epistle was written there had occurred that momentous event, the Crucifixion of Jesus, in which the Jewish authorities, by the hands of 'out-law men,' put to death their Messiah; and so Jesus became the sacrificial Lamb of God, the 'sin-offering for the sins of the whole world.'

In this event the whole Mosaic system of sacrifices culminated, and their further continuance became an absurdity. In the light of this event we study the problem before us.

"The Jews by crucifying Jesus destroyed their ceremonial law, From that event it became a nothing. What Jesus did not come to do, they effected; though they did not mean it so. Thus the teaching of Paul was true that Christians were not under the Law; that is, the ceremonial law, which was all that was before his mind; and that teaching did not contradict the saying of Jesus, for they were not in the same plane, or concerning the same objects. Thus the problem of the religious, ceremonial part of the Law is solved.

"The problem of the secular, practical, political, Kingdom side of the Mosaic Law is left to us untouched. This is the only side which Jesus recognized in the Sermon. What evidence there is implies that He never offered a sacrifice; and certainly there is no record that He favored the ceremonial, except incidentally in the case of the leper, whom He sent to the priest to get the official certificate of his cleansing. Concerning all this part of the Law Paul is silent. Not one instruction does he give about it. He, therefore, is eliminated from the problem. What is left us is Jesus and the Kingdom. In the Sermon He said that He would perfect the Law of the Kingdom; and He gave various specimens of how He would do this. What He did do in each was to draw out the fundamental principle in the particular statute, and make it generic in the Kingdom. Thus He would have His followers endure wrong rather than to inflict legal revenge; a course which at least would require that all penalty should be remedial rather than retributive.

"But He did not come to throw down the secular Law by His Kingdom, but to embody it perfected in His Kingdom. Then He came to embody the perfected statute against interest on money in His Kingdom, as one instance among the multitude of the secular statutes which He was not to throw down, but to perfect. And there is no doubt about this. It was the day but one before He died that He hurled against the officials of His nation those terrible invectives among which were 'Serpents, generation of vipers,' because they were biters like serpents through taking interest on money. The attitude of Jesus toward that particular act of men, is as certain, I think, as any act of His life. He condemned it with all His immeasurable powers; and when His Kingdom is fully

come, and so God's 'will is literally done on the earth as it is done in heaven,' then there will be no more taking of interest on the globe, than there will be buying and selling of human beings.

"But I discriminate between the persons, and the system of business through which the persons act. Jesus condemned as hypocrites the official headship of the Jewish nation because they were living in open, flagrant hypocrisy. They pretended to keep the whole Law of Moses. They did keep the ceremonial side of it with strenuous strictness, even to the mint, anise, and cummin. But on the secular side, the whole business of providing for the sacrifices was carried on after the pagan, business system of Tyre, in total violation of the secular part of their own law. Thus by the gain of paganism they supported the worship of Jehovah, and themselves thereby; and so, as I have at other times remarked, they were living in as shameless and vile a hypocrisy as a church would be nowadays which should support its minister (and he knew it) by rents received from houses of ill-fame. But persons taking interest on money amongst us are not to be so condemned; for there is no Law against it, but there is a law for it, at once limiting it, and establishing it. So no charge of hypocrisy can be justly brought against those who are in that business now. Nevertheless the nature of that business is the same now that it was in our Lord's time, the taking of something for nothing. So the system must be supplanted by the Kingdom-business system, in which interest on money will be unknown."

And having so said he dismissed the assembly.

But a large number would not go. Instead they pressed forward to the front, and gathered about Joshua Davidson, wishing to hear what would follow. Among them was the gentle questioner of the evening before who said, "I have to acknowledge that what you say is new and strange, and unheard of before, and very hard, especially what you say about the meaning of the Hebrew word for interest on money. I am not able to question it, but it is very hard. However, I want to ask you this. If Jesus were here now, do you think He would talk the way He did when He was here before? I cannot think He would. It does not seem like Him at all to talk as He is reported to have done in what you have brought before us."

And Joshua Davidson replied: "It is lawful in New England to answer a question with a question; and so I will ask you, Does it not say in the New Testament, 'Jesus Christ, the same yesterday,

to-day, and forever?" And the other said, "Yes." Then he continued, "If that be true, must not Jesus be to-day, if He were here, just what He was then, when He was on the earth?" And the answer was, "It cannot be denied." How then can we judge otherwise, said Joshua Davidson, than that He would say now what He said then, the circumstances being the same? Then He would say now and here that taking interest on money is to bite like a serpent, for that is the same now as it was then. So I say that if Jesus should come to the earth now, He would be the same strong, determined, immutable personality here that He was in Jerusalem; and His whole force would be exerted to effect the establishment of the Kingdom-business system right here, in which there is no interest on money, instead of the pagan, extortioning, world-business system which now prevails; and which, by its inevitable workings gorges a few with luxury, apportions a frugal sufficiency to many, but starves in the depths of a pinching poverty far more than it gorges. But when the Kingdom-business system comes, and God's 'will is done on the earth as it is done in heaven' in all that pertains to an earthly living, that world system with its hideous deformities will disappear."

As Joshua Davidson just then paused, one out of the crowd said to him, "Teacher, wouldn't you be willing to tell us just what that Kingdom-business system is, and how to come to it." "Assuredly, sir, I would be most happy to do so, he answered, and now that you have asked it, I will do what I can in one discourse at our next meeting."

THE KINGDOM BUSINESS SYSTEM.

"We are asked to tell what is the Kingdom-business system which Jesus Christ came to establish on the earth; and to show the path by which to move from where we are to that result. To do this we must clearly understand the present need, and equally understand the principles of the teachings of Jesus, and the methods by which to move forward in developing those principles to meet these exigencies.

"Jesus came to perfect the Law, and embody the perfected Law in the Kingdom. Two fundamental elements of that perfected Law in the Kingdom-business system we know for a certainty. One is that the land will not at all be bought and sold; the other

that interest on money will be entirely absent. There is a necessity for both these right now, to which let us give serious heed.

"A hundred years ago, when 'the embattled farmers fired the shot heard round the world,' what was the economic condition of society in this country? Less than four per cent of the people lived in cities; that is, more than ninety-six per cent lived under rural conditions. And what was the chief economic fact about this more than ninety-six per cent? It was that they owned or were in the way of owning both the homes they lived in and the places where they earned their living. The men who fought in Lexington and Bunker Hill that they might be freemen politically, were already as a body free men industrially, because they owned the means of a living. This was a fact, than which none was greater or more important. And it contains a lesson for the men of to-day, than which there is none greater in human history. And this is the lesson. A nation can maintain itself as a free people only as its citizens, as a body, have complete legal control of the means of getting their living.

"And what is the case now? At least two-thirds of the full grown workers have no legal hold on the place where they earn their living, but are at the complete mercy of their employers; and apparently a greater proportion live in hired houses; and the drift is rapidly toward a condition in which one-tenth of the people will own nine-tenths of the property, and more than three-quarters of the people will be the wage serfs of the one-tenth. Then the living of the three-quarters will be at the mercy of the one-tenth; and when that situation has worked itself out the Republic will be dead; for a nation of wage serfs, who hold their living by the sufferance of one-tenth of their fellow citizens, cannot maintain a free, republican form of government long. A man who would be free and his own master at the polls must be free and his own master in all that pertains to his living. The more this is studied by honest, earnest citizens, the more will it be evident that it is necessarily true. No man can long continue a freeman, when another man has the legal control of his living. In the inevitable workings of life his will will become subject to the will of the man who has the power over his living. I show you the imminent peril of the Republic.

"What is the supreme need of the American nation? It is a business system which shall parallel our political system. As our government is 'of the people, by the people, and for the people,' so

must our industrial system be made. As in our town governments the officials are elected by and are the servants of the people, so must the managers of industry be. The townshipization of all industries is what must come, if the American Republic is to abide. And it is to abide. God has decreed it. He is moving to achieve it; and He will not fail.

"The foundation of all material things for a living is the land, and the people can have a legal hold of the place where they get their living only as they have the legal possession of the land. Only as the State has the eminent domain right, and the township has the fee simple right, but inalienable, and every household which works on the land has the *inalienable* usehold of the land it works, can a beginning be made toward a permanent free citizenship. Then the workers in all factories, or other organized industries, must be given a legal hold upon the places where they work, so that the places cannot be taken from them without a trial. Finally, the community must be so ordered and worked, that work and a living from that work must be provided for the out-of-works by the community where they are towned; and the helpless must be provided for by the strong.

"In the cities all ground rents must be merely taxes paid into the common treasury, and expended for the common welfare. Buildings, being the work of men's hands, may be sold; but not the land in any ways. All things produced by the common toil must be held in the common lot, and worked for the common welfare; and Public Spirit must demand this with such clearness and vigor that there will soon be none to say it nay.

"Not only must the township idea be carried into all management of industries where men work together in groups; but there must be such an expansion and uplifting of the spirit of Public Service in the heart of the citizenship that a new ideal of honorable public service shall come to pervade society. The strong and skillful and masterful must receive such an influx of the American spirit, that they shall be able to arise and lead the whole body of the people into the new and higher range of life by attaining to which alone can the Republic be preserved.

"Now all this which I have portrayed, is the Kingdom-business system, which Jesus came to establish as an organic part of that new order of society which He was to unfold on the earth. And the Kingdom-business system is the Mosaic Law perfected, the

foundation of which is the great command, 'The land shall never be sold; for the land is mine; for ye are foreigners and sojourners with Me.' That land-law perfected, as Jesus would perfect it, would give a land system that is, 'of the people, by the people, and for the people,' by means of which every worker on the land will hold it by inalienable right from the people, with never anything to pay on it only the taxes. And on the basis of such a land system all the rest of the work system of the nation would be so adjusted as to provide work for all who should work, and a living for all who live, not one overlooked in all the wide land.

"Particularly the mind of all who have a mind for public affairs must be turned upon the problem involved in the situation when three-quarters of the workers have no legal hold on the place where they get a living, and cannot have; and they must consider how to bring it about that the workers can have such a legal hold, and so can be really independent freemen.

"Now how shall we lift and move the whole mass of the community towards such a new condition? Evidently we must start a movement which, by the very nature of its working, will inevitably raise the grade of the whole body of the community, but especially of the wage workers. That movement, allow me plainly to declare it, is to shorten the working day until it becomes Eight Hours. Nothing that comes within the scope of human effort can be nearly so effective as this. I show you the golden stairway up to the finest conditions of life.

"1. The higher the grade of the workers the better the rate of their pay. That this is the fact everybody knows. So the point needs only to be stated.

"2. The higher the grade of the workers the greater their skill, whether in hand work, or in the use of machinery; and to increase the use of machinery is one of the most valuable economic results obtainable, because thereby the worker in a given time produces more at a given cost. And because he produces more his pay can be more.

"3. The higher the grade of the worker, and the better his pay, the more he has to spend, and the more fit he is to spend it to advantage both for himself and for the community. The better he will spend it for the community, because the higher graded he is the higher graded goods he will buy. When a man has a dollar to spend, it makes a vast difference to the community whether he

spends it for whiskey, which will give employment to two men; or spends it for food and clothes, and other real goods which give employment to from six to ten men.

"4. And now we come to the last step in our golden stairway. The shorter the day the higher the grade of the worker; and shortening the day always raises the grade of the worker. Again and again, all this century through, has the day been shortened, and the result I declare been attained. From the fourteen-hour day of the beginnings of the factory system to the eleven-hour day, and just lately to the ten-hour day which the good old Commonwealth of Massachusetts, first of all States in the Union, has established, God bless her evermore, how every shortening of the day has improved the conditions of the workers, and raised their grade.

"Now let us return to our stairway. Shortening the day raises the grade of the worker. Raising the grade of the worker increases his pay. Increasing his pay enables him to buy more goods, and raising his grade fits him to buy to better advantage for himself, and for the economic advantage of the community. Moreover, raising the grade of the worker enables him to use machinery better, by which he makes more product, and so deserves more pay, while the managers can well afford to give him more. Such are the steps by which every economic interest in the community is enhanced; and they all depend upon this one simple measure of shortening the working day.

"But someone will say that the product will be lessened. This is a delusive seeming, in which what may happen for a day appears to be the rule of the generations. The reality is this. The shorter the day the greater the vitality, vigor, effectiveness per hour. Also the greater the keenness of mind, and the skill. But most of all the greater the capacity to use machinery to advantage, and the greater the increase in the use of machinery; and above all the greater the use of machinery the higher the grade of the community.

"Finally, the higher the grade of the community the more desirable the place is to live in; and anyone who has observed knows that in this country there is a constant pressure to rise in condition. Hence to shorten the working day is a move that would work as pervasively as the forces of nature throughout the community to uplift it all.

"Because these things are so, and cannot be successfully questioned, I stand with the Eight-Hour League, and all others who

advocate the motto of 'Less Hours,' and declare that to set the Eight-Hour Day, as the goal of our present striving, is a move that contains the greatest promise of help, hope, and cheer for the masses of any economic step which can be taken by mankind.

"One thing more is justly required of me, which is to present a way of action by which through steps certainly safe, putting on interest in peril, but just as conservative of the monied side as of the labor side, the whole vast body of organized labor and capital can move along by gentle, easy steps forward and upward to the Eight-Hour Day. And that way of action I now beg leave to lay before you.

"We could all make just as much money on an eight-hour day as one of ten hours, if only all would agree to work the shorter day.' So said a large manufacturer to me, in a conversation once; and no one who carefully studies the problem will say otherwise. To agree together, and to make the right moves are the two needful parts to success. The certainly safe method is this:

"Every year, by general agreement, permanently shorten the working day fifteen minutes, and no more, beginning with the first Monday after Thanksgiving Day. This is the time when the longest darkness and the coldest weather are right at hand, and when the cutting off of that small period would work no appreciable diminution in the product of the factory. Moreover, if there should be at first some slight apparent lessening, the market would adjust itself, as water always comes to a level, and the work would go forward without loss. But for the most part there would be no loss. The improvement in vital vigor which the shortening of the day would produce, and the hope of the shortenings that were to come, would all effect such a quickening of the activities of the workers, and such a sharpening of their faculties to improve in their work, that when next midsummer came it would be evident that the shortening of the day was a good work, and the movement would go forward to completion without serious question.

"Thus I show you the safe method, simple and easy, by which to raise the grade of the whole community, from the bottom throughout. And when the Eight-Hour Day is reached what a delight life will be beyond what men have ever dreamed. Two hours a day, or more, for visiting with the wife and children, for concerts, and stereopticon lectures, and reading, and conversation, and all that makes the true joy of life, which the toilers do not have now.

The Eight-Hour Day is OPPORTUNITY for every good word and work for the culture of every human in the community beyond what men ever have dreamed. Arise, O friends, into the glory and blessedness of it, and devote yourselves to securing it. There is nothing that can be done by ministers of the Gospel, or officers of churches, or workers in Sunday Schools, or teachers, or lawyers, or physicians, or literateurs, or reformers, or people of any class whatsoever who are seeking the betterment of their fellow men, by which they can effect so large a good at so small a cost as to give their best strength to bring about the shortening of the working day.

“What I have been setting before you is God’s way in His Kingdom for the uplift of mankind, considered from the practical standpoint of to-day. Now we will turn directly to the teachings of Jesus to enlighten and hearten us as we try to walk in that way.

“Jesus taught us to pray, ‘Thy Kingdom come, Thy will be done on earth as it is done in heaven.’ The answer to that prayer was the great object for which He came to this earth, and His heart was set upon it with unutterable longings. Now just in so far as we are His true disciples we will share in His heart hunger, and will seek strenuously to obey His command, ‘Seek ye first the Kingdom and its righteousness,’ that is, its ways of right doing, and that is, again, its system of institutions through which to conduct all the affairs of society.

“But again, the more we meditate on that prayer, the more will the conviction work in our hearts that it cannot be answered by any mere religious experiences, or exercises, or works; but that there must be for its answer a certain ordering of the whole life in all we have to do. There are seven days in the week, six for labor, and one for rest and religious worship. We cannot obey the command, and seek to answer our own prayers, unless we ‘seek first the Kingdom’ in all that we do on the six days, just as much as in what we do on the seventh day. In the nature of the case the Kingdom in part consists of the system of institutions through which all lawful activities in it are to be carried on. Then it is a vital part of our obedience to the command to ‘seek first the Kingdom,’ that we seek to put that system instead of the world’s system; and the more earnestly the disciples of Jesus seek to do this, the more will the travail pains of society come on. Bringing on the travail pains is the duty of the disciples of Jesus, above every other duty which can

come upon them in these days. Now these are the things which are needful to be done:

"a. To shorten the working-day to eight hours.

"b. To end the buying and selling and renting of land.

"c. To secure to every able person the opportunity to earn a living, and receive pay 'according as his work shall be.'

"d. To establish all public utilities in the public control for the public service.

"e. To apply the town-meeting principle in all cases where people work together in groups.

"All these are directly and necessarily involved in 'seeking first the Kingdom.' Many more things are involved; but these are also and literally involved. The abolitionists were 'seeking first the Kingdom,' whether they knew it or not. So is the Eight-Hour League. So are all those who are working in whatever way to establish better conditions of life and work for the people.

"There are multitudes who are urgently bent on sending missionaries to far lands, where the people have never heard the name of Jesus, the Saviour of men; and they are doing well. But they would be doing far better if they were also giving their best strength to establish fully the Kingdom of God here at home; and particularly to establish the Christian business system of the Kingdom instead of the pagan business system of Mammon, which is now poisoning the whole land.

"And now, as a herald of the Kingdom of God, according to this time, I call upon all who account themselves the disciples of Jesus Christ to come up on to the high ground of the whole Gospel of that Kingdom, both what is for the heart's needs on Sabbath, and what is for the practical needs of the six days of the week, and to put forth all their strength to enthrone the business system of that Kingdom where now paganism reigns supreme."

WHY HIS OWN NATURE PUTS JESUS TO DEATH.

On a certain occasion, as Joshua Davidson was teaching, one out of the crowd asked him how it could be that so kind a being as Jesus, who "went about doing good," and was the very embodiment of "good will to men," could have been so cruelly and wickedly put to death by the national authorities of the Jews under the forms of law?

In answer Joshua Davidson said: "Your question goes to the root of the problem of human nature. The magnitude of the personality of Jesus, the aim and drive of His work, His tone and temper, and the immediate results involved in what He must do, combined to make that result inevitable.

"Let us try to set before ourselves by a comparison what the magnitude of that personality really was. Combine George Whitefield, Adoniram Judson, Charles G. Finney, Wendell Phillips, Henry Ward Beecher, Frederick Douglass, and Abraham Lincoln into one human being, with all their powers blended into that one, and you would have only an approximate expression of what Jesus Christ on the human side really was; for the deity in Him was veiled, and He appeared to those who saw Him face to face only as a man.

"As such a being, Jesus moved for God and against sin with all the immensity of His being. As God's messenger, He called upon all to repent and receive the forgiveness of sins. That was one part of His work. But He was also against sin, as it had worked itself out in the structure of society. He knew the old wine of the old selfish spirit of life in man, and the old wine-skins of the corresponding selfish structure of society; and He equally knew the new wine of the new spirit of life which is the Spirit of God, which He came to give into the inmost heart of man, and the new wine-skins for the new life to work through, which are God's 'Ways' combined into the unity of God's Kingdom. Moreover, He also knew that not only must the new wine of God's Life come into the heart of man, and take the place of the old wine of human selfishness, but He knew also, that the new wine-skins of God's 'Ways' in God's Kingdom must come in and take the place of world's ways, which the selfish spirit of the world had formed. Hence the aim and drive of Jesus was not only to establish a new human nature springing forth from His Father in heaven, and taking the place of the old human nature which was the worldly life of the sinful world; but equally He came to establish a new organism of society composed of new institutions, through which all the activities of man should unfold, and which should take the place of the sinful world institutions which had before prevailed. Toward affecting this result Jesus put forth the power of His overwhelming personality, moving to accomplish His purpose with the irresistible descent of a glacier.

"Now as Jesus developed His purpose, He completely crossed the ways of life, and went against the grain of those men of power who had the leadership of His people; and they went against Him with all their might. 'He came unto His own, and His own received Him not.' Nay, rather they 'cast Him out of the vineyard and killed Him.' They exhibited their nature, and acted according to their conditions, which they or their fathers had established. The Jewish authorities were as pagan as Tyre in all that pertained to property, and violated every principle of the Law of Jehovah in this regard; no matter how strenuous they were in observing the religious rites under the ceremonial law. Thus they 'had made the law of none effect through their traditions.' Note the facts which show this.

"The Law forbade all interest and profit, and in the Prophets these were denounced as 'extortion,' and 'dishonest gains.' But the whole Temple system of life was based on these very ways so denounced. Yea, in part the Temple authorities got their living in these ways. For example, take the business of the money-changers, i. e., the brokers.

"The Temple area was the only place where the Temple coins, i. e., the shekel and half-shekel, were the only legal tender. Moreover, the Temple authorities only could coin them. So they had a complete monopoly of them there. Now when a Jew from some far land came up to Jerusalem to worship at the Temple, and to pay his annual tax for whatever years it might be due, he found that the foreign money which he had brought would not pass where he must needs bestow it; but he must exchange it for lawful Temple money with one of the money-changers sitting near, paying a profit, of course, for the transaction, in which profit the authorities shared. Thus the worship of Jehovah was made the means of violating the Law of Jehovah concerning the life of man with man, the persons who carried on the rites of worship getting their living in part by sharing in the fruits of that violation. The case was much as if a church calling itself a church of Christ should obtain its support by rents which it drew from houses of ill-fame.

"But there was another equally gross violation which the Temple authorities shared in also. The worshiper would desire to make an offering to Jehovah, an ox, or a sheep, or a pair of turtledoves, according to his ability; and the authorities had the traffickers in them right there convenient for him to make a purchase, always for

a profit, of course, and always to be paid for in Temple shekels, of course, giving another profit for the authorities to share in. Thus, by the deliberate planning of the Temple authorities, was the way of Tyre brought right into the Temple of Jehovah, against the Law of Jehovah, to promote the worship of Jehovah. And it was against this thrift of Tyre through the worship of Jehovah that Jesus hurled His fierce denunciation. But the case will come more closely home to us, if we consider who they were against whom He spoke, interpreted in terms of our present life right here at home.

"The Temple authorities were the Sanhedrin and their associates, who were the same for then and there, as our Governor and his Council, together with the State Senate and Supreme Court, and all the doctors of divinity, lawyers, and preachers of our community. Now what if such a personage as I have described, having a thousand fold the force and nerve of Wendell Phillips, should stand in the State-house grounds, and cry out against the authorities of the Commonwealth, saying, 'Woe unto you, councilors, senators, judges, theological professors, doctors of divinity, ministers, and lawyers, hypocrites; ye blind guides, fools, and blind, who strain out a gnat and swallow down a camel; whited sepulchres, who within are full of dead bones and all uncleanness?' But that was just what Jesus did. Read all the twenty-third chapter of Matthew so that it shall be alive in your imagination, and you will know for yourselves. And I challenge you all, right here and now, if Jesus should do the same in your presence, who of you would stand by Him in doing it? But He exhibited a severity far greater than any that could be expressed in words. For when, as the record says, 'He found in the temple those who sold oxen and sheep and doves, and the changers of money sitting, having made a scourge of small cords, He drove them all out of the Temple, both the sheep and the oxen, and poured out the changers' money, and overthrew their tables; and to those who sold the doves He said, 'Take these things hence; make not My Father's house a house of merchandise.' See the coins go scurrying away, as Jesus tips over the tables and pours out the money on the pavement. Hear the men howling with pain, as he plies His scourge on their shoulders and heads; and the cattle lowing, and the sheep bleating, as he smites them also to hurry them all out of the sacred area. And the traffickers in doves He bundles out with the rest, so that for once the Temple of Jehovah stands clean according to the Law.

"Consider what Jesus was doing. He was wrecking the whole constitution of society, so far as the carrying on of the Temple affairs was concerned. He was bankrupting the whole business of the Temple and all those engaged in it. He was, in their view, making the continuance of the Temple service and of the administration of national affairs impossible, because He was destroying the only way they, who attended to those matters, seemed to have to get a living.

"Thus, in what He taught and in what He wrought, Jesus put Himself with all His might against the authorities of His nation; and they turned upon Him, partly in wrath, and partly in self-defense, and destroyed Him. It was not the Jesus who went about doing good, that in their view they destroyed; but the fanatic of Nazareth, who was striving to wreck the whole structure of society in which they lived, and by which they got their living, and through which they administered the national affairs. Jesus in Jerusalem was as Wendell Phillips would have been in Charleston, South Carolina, denouncing slavery in the faces of the citizens; and his death was as sure in the natural order of events. And he knew it, and intended it."

XII.

THE SECOND CAMP-MEETING SCHOOL.

The Opening Session. The Visitor from the Far East. His Questions Answered. The Life. The Star Alcyone. The Growth of the Life in the Kingdom. The Fact and Philosophy of Jesus. The Truth. The Way. The Hierarchy of Lives. Comparison of Jesus and Gautama. The Communion Service.

CENTENNIAL year came, and in the spring, friends of Joshua Davidson in various places, who were promoting his work, urgently requested that another camp-meeting be held. The number desiring it was so large, and by voluntary offerings they raised the necessary expenses so easily, that there could be no question but that it ought to be held. So committees were agreed upon, and all the arrangements were made. The place was the same as before, at Silver Lake in the Old Colony; and the time fixed upon for the opening was the second Tuesday in July. The opening exercises

were in the evening, and consisted of an evensong, and a sermon by Joshua Davidson from the text, Psalm lxxii, 11, "Yea all kings shall fall down before him; all nations shall serve him." The object of the sermon was to portray the condition of society on the earth when

"Jesus shall reign where'er the sun
Doth his successive journeys run."

THE VISITOR FROM THE FAR EAST.

Toward evening that day there appeared among those who came upon the camp ground an altogether new and striking figure. The man was tall, spare, slender, straight, wearing a turban and other foreign garb. He had a doming head, covered with thick, black hair. His brow was high and full, with black, arching eyebrows; underneath which shone large, black, luminous eyes. A nose with wide-open nostrils, a mouth with cherry-red lips framed by a coal-black beard and moustache, and a swart complexion completed a face of clear intelligence and strong good will,—the face of a resolute, candid, and searching soul.

Next day, at the beginning of the morning session, this stranger arose, and with a gesture of appeal asked permission to speak. This being granted, he turned to Joshua Davidson and said:

"Formerly I heard of you from afar. In my native land, half round the globe, I hungered to know for a certainty what the teachings were which you gave,—to know the very thoughts you uttered, and not to miss in one. And so from that far land I have come with questions, by which, if you will answer them everyone, I may search and know the truth of all you teach.

"Pardon me, sir, a stranger and a foreigner, for being bold; but there is reason for this. I have searched the world through in those far lands for what my heart desires, for wisdom and the right way of life,—the way that makes for life; but I found them not. The men of highest repute in India, Brahmin or Buddhist, pundit or moolah of whatever degree, I have sat at the feet of them all to learn. The lore of the Parsees I have drunk to its depths. I have striven to acquire the wisdom of mankind. But all that I found seemed to me only withered leaves of a tree in which there never had run one drop of the sap of the tree of life; and it was the leaves

of that tree which are for the healing of the nations that I desired to partake of and be healed. I had gone the round of that part of the world, and knew that I had not found real wisdom. So I waited on God in my heart, asking, Where is the true light to be found?

"At length there came floating out on the leaves of the press to where I dwelt some mention of you and your work. At once, when I apprehended what you were doing, the call came into my heart, 'Arise and go thither, for there is the true light shining.' So I obeyed the voice within, and here I am before you; and my heart's cry is, 'Teacher of men, will you answer me?'"

He ceased; and to him Joshua Davidson made reply:

"To that voice in your heart my heart responds with all its powers. To what you would ask I will give such answers as I may; for the questioner who asks to learn is always to be answered with plain, straight words in faithful simplicity. What, then, are the questions which your heart has put to the wise, to which no answer has come that satisfies?"

And the stranger replied:

"What I have asked for, always and everywhere, is, What is the true Wisdom; and what is God's Way of Life for man in this world? Or again, What is the Truth of Life; and what is the Golden Path along which mankind may walk in this life, and so attain to the final peace here? Where does that Path begin, whither does it end, and where does it end? Man is here and now a race of sinners, missing the mark, and ending in misery. Hindu and Englishman, heathen and Christian, Asian, European and American alike say that. Is he to be a race of sinners on this earth to the end of time? Or is there a cure and a cleansing for the race from sin? The life of man now swings between a smile and a wail. Will it ever cease from that pitiful swing, and rest in the final peace? And if it ever will, what is the Way of Life for man by which he will arrive at that rest? These, and such as these, are the questions I have asked; and I have asked them both for each individual soul and for all mankind as a race. But real answers I have never found. And now, Teacher of men, whose light has shone so far, I come to you, and ask again, What is true Wisdom and God's Way of Life; or, What is the Truth of Life and the Golden Path, along which mankind may walk in this life, and attain to the final peace and holiness here. Can you show me that Way, and make

that path lie clear before mine eyes, as the highway lies plain before the traveler under a cloudless midday sky?"

He finished, and stood with eager, wistful look, gazing up into the teacher's face. Through all that face a smile benign shone forth irradiant, as in tender, deep-hearted tones Joshua Davidson said:

"It is well that you have come; and your questions are highly worthy to be put and answered. The best I have I will give, and the end shall prove the work. This afternoon at two o'clock I will begin the answering here, and will continue part by part, making *The Way of Life* the theme of this camp-meeting school until the work is done."

HIS QUESTIONS ANSWERED.

The news of the morning questioning, and of the answer given, spread quickly to every tent. So at the appointed hour all the assembly were promptly in place, ready for the word, eager to hear. On the platform near the front sat the questioner all attent, when the teacher, rising and coming forward, said:

"A visitor has come to us from afar, from the sunrise land on the other side of the globe, from one of the most ancient of human peoples; and he has come to ask us from a true, sincere heart, the deepest questions which can arise in the soul of man. The questions he asks are, 'What is the True Wisdom for man?' 'What is the Path of Life?' 'Where does it begin?' 'Whither does it tend?' 'Where does it end?' And, 'How are we to walk in it with firm, sure step?' The questioner is from India, the land of the pundits and of profundity; and we must devote ourselves to thinking out to the depths of human thought what the reality he seeks for may be. The great matter is to know the Path, and purpose to walk therein I speak only for those who have that purpose to the full.

"Real Wisdom for Man is to know the true Path of Life, the Way that makes for Life, and the Goal in which Life rightly ends. The Questions of the Questioner are One; and in one manifold answer we will endeavor adequately to respond to the call made upon us.

"If we would see the Way that makes for Life clearly, we must needs start at some simple, plain beginning right in the center of every human life, where we all have certain knowledge; and from that common beginning we must advance step by step, seeing each

step to be true as we proceed. And so I begin by asking our visitor this question:

"Which is first, the thought, or the mind of the thinker in which the thought arises? Or, which is first, the love, or the heart of the lover who loves?"

And the visitor answered, "It is so evident that one cannot help saying at once, The mind of the thinker must be first, as that in which the thought appears; and the heart of the lover must be first, as that from which the love goes forth."

And the teacher said, "You have answered well. It is even so. But from this answer another question comes. Which is first, the abstract, or the concrete, the individual man, or the idea of man?"

And the visitor replied, "This case is evident also; for there can be no abstract until there is a concrete from which to abstract it; and so there can be no idea of man until a real man has appeared from whom the idea can be drawn."

Again the teacher responded, "You have answered well; and it follows from the answer that there can be no philosophy until there is Being." Then turning to the audience he continued, "Grasp firmly in your minds these answers, and do not let them slip as we proceed." Then turning to the visitor once more, he yet further asked:

"Are man the individual, and man the race in the realm of the concrete, or in the realm of the abstract?"

And the visitor answered and said, "It is impossible to doubt but that they are altogether in the realm of the concrete; for we here all known this to be so of ourselves, that we are all concrete realities, and not abstractions and phantoms; and like must it be with all mankind."

"If this be so," Joshua Davidson replied, "as surely it must be, then by the necessary laws of thought and being it follows that what is needed by man to cure him of sin, and to make plain the Path of Life, must be in the concrete, just as we are, and not in the abstract—a mere dream of the mind. And to be in the concrete, just as we are, there must be both the power of the true life, and the knowledge of the right way of the conduct of that life, embodied in a being so superior to man the sinner as to need no cure and no instruction, a being wholly well and having all the knowledge spontaneously in his very life itself; but so constituted as naturally to shed forth the cure, and impart the instruction,—a being of man

and yet above man, nevertheless as literally concrete as we are who are here together now. It is not a phantom or a dream, not a theory or an idea, nor a philosophy or a rhapsody, that can meet the case which our visitor has stated, or answer the questions which he has presented. Only an historic personage, who embodied in his being, and manifested in his career, both the power and the path, as an historic actuality in the experience of mankind, could or can disclose the answer to all your questionings, and make it possible for that answer to be declared unto men. So, then, the whole matter is taken out of the realm of theorizing and human philosophy, and is brought into the realm of concrete, historic fact; and every question of fact is to be settled by evidence, and not by logic.

"We come then to this question of historic fact: Did there ever appear among men a human being, who showed in His life itself such power as to be the Healer who could cure mankind of sin? such wisdom as to be the Teacher who declared to mankind the right Way of Life? and such clear sight and strength that He walked to the full in the Way He showed? To this question I answer, Jesus Christ of Nazareth was such a being, all around to the full, was 'Christ the power of God and the wisdom of God,' 'in whom are hid all the treasures of wisdom and knowledge,' as Paul so aptly said."

As Joshua Davidson was saying these words, the visitor arose, and with a gesture signified his desire to speak; where upon the other paused, and said, "We await your word." And the visitor replied,—

"I have been to the teachers of the doctrine of Jesus, and have received all they had to impart, and they in nowise met my case. They taught me piety, theology, and religious ceremonial, but they did not teach me the Way of Life, or the cure of sin; and it is the Way of Life and the cure of sin that I crave."

Then to him Joshua Davidson replied, "There is a part of the doctrine of Jesus which they knew and taught; and there is another part which they did not know and could not teach; and because they did not know and hence could not teach this other part, that which they did know they could not teach so as to meet your needs. When they taught that a man should repent of his sins and be converted, and receive the forgiveness of sins, and become a child of God, and lead a better life, they taught what is in so far the true doctrine of Jesus, however imperfectly they may have apprehended it. But when they taught, as they did teach and do now, that this

leading a better life merely means manifesting the spirit of Jesus instead of the spirit of the world, being humane, gentle, kindly, truthful, honest, and even public-spirited, and so behaving better; while they altogether failed to teach that the followers of Jesus must walk in God's Ways in all the practical affairs of life, and to teach what those Ways are, as altogether different from the world's ways; and failed to teach the command of Jesus, 'Seek ye first the Kingdom, and its righteousness,' as the embodiment of God's Ways in human institutions; and confounded the Kingdom with the Church, and God's righteousness with religious ceremonial, when these are only parts in the Kingdom, then, in so far, they failed of their work, and could not answer your questions. And yet more, instead of teaching God's Ways as altogether different from the world's ways, and as the very institutions of the Kingdom, they have rather taught that the shape and constitution of things in society, as springing from the world and embodying the world, were to remain, instead of being swept away by the incoming tide of the institutions of the Kingdom. Now this, which they did not know, is the work of Jesus in the human race as a constituted organism, by which work He was to be constantly turning things upside down in the structure of society, and thus fulfilling the promise, 'Behold I make all things new' which means not only new men but also and equally new institutions put in the place of the old. The destruction of slavery in this country is an illustration. Now because the accepted teachers of Jesus did not know, and do not yet know that this turning society upside down is an essential part in the whole process of the work of Jesus in unfolding His Kingdom, and much more had no knowledge of what that Kingdom was and is and is to be, and that it must end in a new constitution of society in all things in this world, which will be the sum of God's Ways for the conduct of human life on the earth, therefore they could not tell you what those Ways are, which do all together constitute the Way of Life you are seeking. Yet they could not know that they had missed of telling you what you were seeking; for the thought of it had never come into the sky of their mind. But if the whole fullness of the Gospel of Jesus, as He really taught it and thought it and wrought it, can be put before your mind so that you grasp it, you will see that it meets the whole round of your questionings, and that the true Way of Life for all mankind lies right away before your eyes; and you will see that that Way

leads to the cure of sin, and the Final Peace. So again I say, Jesus Christ of Nazareth was that concrete being, that historic fact, that embodied power of the New Life, and that embodied knowledge of the Right Way to live out that New Life, by reason of which there dwelt in Him, as God's beloved Son, even in the grain and spontaneity of His vitality, every right answer to your questionings, and to all honest human questionings as well. Jesus Himself declared this when He said, 'I am the way and the truth and the life.' He was the way of God, the way to God, and the way with God in all that pertains to the life of man on the earth. That is, as The Way Jesus was the embodiment of God's Ways. Also, He was the truth in God, the truth from God, and the truth for men. Moreover, He was the Life from God, the Life in men, and the Life with God. Hence the greatest good there is for man is to know Jesus Christ, to partake of Him, to reincarnate Him, to live forth Him, to work with Him, as He works in the soul; by which work we accomplish our destiny of being filled with God, of walking in the ways of God, and so of traveling along the Path of His Ways, by which at length we reach to Him, the complete Cure of Sin, and our Final Peace.

Let us advance in our search for the true answer to our visitor's questionings by examining critically the great saying of Jesus which I have just quoted,—'I am the way and the truth and the life.' For our purpose the parts of this saying will come in better order if we reverse them, which will not change their meaning in the least; and the saying will read 'I am the life, and the truth, and the way.' What did Jesus mean by saying,

'I AM THE LIFE'?

"Jesus of Nazareth declared Himself to be Son of Man and Son of God. In Him man and God were blended into one being, as appears throughout in the whole record concerning Him. As Son of Man, Jesus was son of the Virgin Mary. As Son of God He could have no human father. In the nature of Being His only father must be God; for no other father but God could a being have who was of such a character as He. The supreme fact in Jesus was that God's Life was in Him, as His central and determining trait, even the divine vitality by which the Living God is forever alive, bestowed upon Him by the direct act of God at His origin.

The human child has the human father's life in it, as formative of its own. God's Son had the Life of God His Father in Him, as the supremely formative and ruling life within.

"The God of the Bible, the God and Father of Our Lord Jesus Christ, is known, especially in the Old Testament, as 'The Living God.' The Psalmist saith, 'My soul thirsteth for the living God.' In the nature of things the Living God must be alive with a vitality, in the same sense that we are. The name which Jesus gave to the divine vitality by which the Living God is forever alive, was 'The Eternal Life.' This is the Life that is meant where John says, 'In Him is life.' And it was in Him, because God gave it to Him, as His Son; as Jesus declared, 'As the Father hath life in Himself, so hath He given to the Son to have life in Himself.'

"This Eternal Life, which Jesus had in Himself, as His birth-right endowment from His Father, God, He came to give unto men; as He declared, 'I give unto them eternal life, and they shall never perish.' This saying, for substance, Jesus repeated to His disciples at various times and in various ways, in all of which He had the one meaning, that He literally imparted to 'as many as received Him' God's Eternal Life by which He is the Eternally Living One, in the same sense as one who gives a cup of cold water to another, to drink, imparts that water to that other. This is manifest in His saying to the woman of Samaria, 'Whosoever drinketh of the water that I shall give Him shall never thirst at all; but the water that I shall give him shall become in him a spring of water springing up into eternal life.' This Life, so given, becomes a living spring; so that, whereas before there was no Life, and a desert, now there is a perennial spring of Life, and a garden. And hereby is fulfilled that other saying of Jesus, 'He that hath faith in me, out of his heart shall flow rivers of living water.'"

When Joshua Davidson was speaking these words, the questioner arose, with a gesture as if he would speak; and as the other paused and turned toward him he said:

"Words such as you have now spoken I never heard, nor anything like them at all; and I would fain be sure that I understand what you say, and take into my mind the very thoughts you would convey. Your words are so new and strange, and do so deeply touch the case, that may I question you, so as to be sure that I have your very thought?" And the teacher bowed, and stood all attention to the other, who continued:

“If I may ask, then, do you mean to teach that literally, and not in any figure of speech, Jesus Christ of Nazareth brought from God to man a new and substantial possession, which He imparted to men in the same sense that one, who takes from another a goblet of cold water and drinks it, receives something that is imparted to him in a bodily way? And do you further teach that this something imparted was a new vitality added to what man had before, so that whoever receives it has a literal, vital energy which the one who has not received it does not have; and that this new life is the uncreated Life that God is alive with, by which He is the Living God? If this be the real meaning of Jesus, from no one of those who speak in His name did I ever hear of it before; and I cannot but ask earnestly that I may be sure and clear.”

And Joshua Davidson answered, “Literally that is what I mean with all the intensity of meaning that I can put into the words. But allow me to put the case to you in another way.

THE STAR ALCYONE.

“What if it should be true, as some fondly believe and teach, that the star Alcyone is the center of the material universe, and that it is the greatest of the stars, and is larger than from our sun beyond the bounds of the earth’s orbit; and that all the stars do round it turn, as though immeasurable time they burn? And what if the throne of God be there literally, and manifest to the senses of all the beings who dwell there? And what if the literal ‘river of the water of Life, clear as crystal,’ be there, of which the river that John saw in his vision was the image and symbol? And what if the angel of the everlasting covenant, flying ten thousand times swifter than one could fly ‘on the wings of the morning,’ should come from there to this earth bearing a golden goblet, of the gold of that throne, filled with the living water of that ‘river of God;’ and descending to the earth in a measureless radiance of roseate aurora borealis, should stand in the air just above the ground, plainly visible to the eyes of men, and stooping should hold the goblet for the children of men to drink? And what if it should be so that none could drink save those who loved Jesus, and that everyone who did love him could and should drink, and that everyone who did drink at once became sinless and deathless? The whole that I have thus imagined only presents in a figure what

Jesus does do vitally for all who will receive Him, and what literally does happen to all His disciples in their very life itself. They receive as a literal gift from Jesus into themselves what they did not have before, even that divine vitality by which the living God lives, and which Jesus named the 'Eternal Life,' as in His saying, 'I give unto them Eternal Life.' By receiving this gift people become 'partakers of the divine nature,' and so are made God's children, brothers and sisters of Our Lord Jesus Christ, and are all together members of the family of God, of which Paul said, 'For this cause I bow my knees unto the Father of Our Lord Jesus Christ, of whom the whole family in heaven and earth is named.'

"Or, to take another illustration. Mankind in its organic nature, when it came upon the earth, was a new sort of race, manifestly different in kind from the animal kingdom and higher in order, though sharing a part in that kingdom. So also was Jesus Christ a new and higher order of being than man, different from man and above man, as really as man differs from and is above the animal kingdom though sharing in the whole of humanity while above it, just as man shares in the whole animal kingdom while above it. Now by reason of that human nature which is common to mankind and Jesus, they who will, are able to receive Him, and to those who are willing, He is able to impart that portion of Himself in which He is above man. Hence come true the words of John's Gospel, 'As many as receive Him to them gave He the power to become sons of God, . . . who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Thus it is that by receiving Jesus, a human soul becomes a new creature in Him. And from the instant that this new creation begins, the power of God which Jesus imparts works in the man to transform him, so that he shall be 'conformed to the image of God's Son, that he may be the firstborn among many brethren.' Moreover, just in so far as by that power a man is conformed to the image of Jesus, in that same degree he is changed, and made unlike to the image of the world; so that they who have received Jesus, and they who have not, are different in kind, and are in discord, just in so far as the work of Jesus has been wrought in them who are His.

"Now that Eternal Life which Jesus, as God's Son, embodied, and which He said, 'I give unto them,' (His disciples) is that new, peculiar, and altogether different vitality from anything the world ever knew before, which formed the Kingdom Life in Him, repre-

sented by the mustard-seed life in the parable. For, just as the mere mustard seed has in itself the mustard life, which causes the mustard plant to grow in the earth, so Jesus Christ had in Himself that very Eternal Life which was in the Father, and which constituted the Son the Seed of the Kingdom, and which caused the Mustard Plant of that Kingdom to grow up from Him in the human race as a new order of society, with new institutions according to itself, just as the mere mustard plant grows from its seed. The Eternal Life is the Mustard-Seed Life, which produces the Mustard Plant of the Kingdom.

"Now, as we close, I recur to our one great, central, concrete reality, Jesus Christ of Nazareth. He is the supreme object of consideration, He is the center of all the 'power of the indissoluble life.' For the word is, 'As many as received Him to them gave He the power to become the sons of God, even to those who have faith on His name.' It is in receiving Him that men receive the Eternal Life, and become God's children; and in receiving that Life through Him men are made to become transformed particles, and so are prepared to be built up together into that transformed society,—the Kingdom of God."

Having thus finished his sermon, Joshua Davidson said, "The growing process in the working of the seed life, by which the prepared particles are built up together into the new order of society, even the new structure and institutions in which God's Ways are embodied, we will begin to consider at the next session."

THE GROWTH OF THE LIFE IN THE KINGDOM.

When the hour for the next session was come, the people were all in place, except those few fringe folk, who are always liable to be just a little late; and they flocked hastily in, and closed up into the edge seats while the bell was yet sounding, so that when it ceased, and the teacher arose, a great hush fell on all at once, as he came forward and said:

"How does the mustard seed grow? We all know, in a way, how it grows; for we have seen it grow, or something like it in our homes. But now let us, everyone, set our mind intently upon what happens, that we may keenly discern each several step in the process. As soon as the life quickens in the seed a root begins to go down into the earth, and a shoot to go up into the air. Now what is done by

that growing? The vital force is one in seed and plant alike, which, from the instant of the quickening in the seed to the time of the end, exerts itself according to its own nature, and the laws of its own action, to gather substance out of the soil, change over that substance into a new condition, and form it into a new shape, setting the changed particles together into new relations in the plant, and holding them together in the new shape. We see it all in any fruit. The life of the apple tree takes substance out of the soil, carries it up through the branches, and transmutes it into an apple. But the substance in the apple is quite other than it was in the soil; and the setting together of the particles in the structure of the apple is even more manifestly different from the structure of them together in the soil from which they were taken. All these deep and varied changes in the substance are produced by the life in the tree. So in the parable is it with the mustard seed in its growing.

“Another parable of Jesus, companion to this one, brings out even more clearly this phase of the work of the Eternal Life in man,—the parable of The Leaven. It is a brief parable as follows: ‘The kingdom of the heavens is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.’

“Now note the work of the leaven. It permeates the mass; it operates upon the particles; it changes them in their substance; it changes them in their relations. We all know that when a particle of meal is leavened it is different in itself from what it was before; and it is different in its relations. This difference in the substance of the particles, and the other difference in the relations of the particles,—these two are the vital points of the parable. Now as to the interpretation. The leaven we may say is the Gospel, but better the Eternal Life, which is the power of God in the Gospel. The three measures of meal are the human race; and the particles are the human individuals in the race. Then, just what takes place in the meal takes place, also, in the race. The Eternal Life leavens human souls, and changes them in the very constitution of their being, so that they become ‘new creatures in Christ Jesus.’ This is the work upon the particles in themselves. But right along with this comes the work upon the mass. As the particles are changed in their nature, so must the relations of the particles be changed one with another. The change of the particles is the conversion of the individuals, for which the Church is working. The change

of the relations of the particles to each other is Reform, which the Church refuses to concede, much more refuses to provide for. This change in the relations of the particles to each other involves a change in the institutions of society, and is highly illustrated by two great, historical events; one, the movement in Great Britain, out of which sprang the Mayflower Church, and the American nation with all its meaning to the human race; the other, the great Anti-slavery struggle in this nation, ending in the destruction of slavery, and the establishment of the nation as the embodiment of the institution of Freedom. Just such revolutions in the constitution of society must continue to take place, peaceful, if those in power will let them be, violent, if they resist; until the Eternal Life has completely leavened the human race; having changed all persons over into the type of Jesus, and all communities over into the type of His one model, which was formed in the cabin of the 'Mayflower.' Now having reinforced the teachings of the parable of the Mustard Seed with those of the Leaven, I return to the former.

"In the parable of the Mustard Seed Jesus took a life with the unfolding of which the people were familiar, and used it to show the workings of the Life about which they had no knowledge. But He could do this only as the two lives were parallel in their workings, so that the known could show forth the unknown, as the Greek writing on the Rosetta Stone showed forth the unknown hieroglyphics which corresponded to it. Hence, by examining the known, item by item, and moving across to what corresponds in the unknown, by such comparison we have learned what Jesus sought to do and teach. He came to give the Eternal Life, and to establish the Kingdom. That Life, embodied in Him, the Divine-human Mustard Seed, was the power which formed the Kingdom; the Kingdom was the plant growing up from that Seed. Let us make this examination.

"The life in the mere mustard seed takes particles out of the ground, transforms them by its vital power working in and through them, and builds them up into the plant; and after this is done how different is each particle from what it was before, when mere earth.

"The Mustard Seed is Jesus Christ, the life in that Seed is the Eternal Life, the human race is the soil into which the Seed is sown, and Christians are those human particles, drawn out of the soil, which have received the Eternal Life, and are being transformed

by it and built up into the Mustard Plant of the Kingdom. How different in kind those human particles are from what they were.

"They were carnally minded, the spiritual man submerged in the animal man. They loved the world, and the love of the Father was not in them. To the core of their heart, with all their strength, disregarding what Jesus taught, they held that a man's life does consist 'in the abundance of the things which he possesseth,' and that the true end of life is to have 'much goods laid up for many years,' and to 'take one's ease, eat, drink, and be merry.' For 'the god of this world had blinded their eyes,' and though the 'true Light' was shining, even Jesus, 'the Light of the world,' yet 'they loved the darkness rather than the light, because their deeds were evil.' And their deeds were evil because their nature was evil; for every life beareth fruit after its kind; for 'a corrupt tree beareth evil fruit, and a good tree beareth good fruit. Therefore by their fruits ye shall surely find them out,' just as Jesus taught us. Such were the human particles at first, and so they were wrong.

"But over against the wrong there is the right; and so there is right being and right doing. And there is the supreme right Being, even Jesus Christ, the Son of God, whom those who are being transformed have received as their Saviour from sin, and their cure of sin. Thus they have become 'new creatures in Christ Jesus; old things have passed away, behold all things have become new.' Now in receiving Jesus they received 'the free gift of God which is Eternal Life through Jesus Christ Our Lord.' That Life is the Mustard-Seed Life, which has wrought the change in them, by which they have passed over out from the death into the Life, out from the darkness into the Light, out from the wrong into the right. But the beginning of all right for a human sinner is to become right with God; and the beginning of all becoming right with God is to obey God's explicit command, spoken out of the cloud on the mountain of Transfiguration, saying, 'This is my beloved Son, . . . hear ye Him.' To hear and obey Jesus, that is, to be His dedicated disciples, is the beginning of all righteousness for a human soul. Thus, and only thus, can the Mustard-Seed Life take possession of us, and begin its transforming work in us, along with its work of building us up into the Kingdom.

"But in those who have obeyed the Voice how great the change. Instead of being carnally minded, they become spiritually minded.

Instead of loving the world they love God and Christ and fellow man. With all their strength they believe that a man's life consists in being 'rich toward God,' and not in the abundance of the world which he possesseth; and being 'rich toward God,' is being filled with Jesus; and being filled with Jesus is so to receive Him inwardly as to be able to live Him out in our ordinary, everyday life. As far as Jesus is in them, that is right being; and as far as they obey Him that is right doing. Now we advance another step.

"They who receive Jesus obey Him; and in obeying Him they become co-workers with God in living through the processes of being so transformed, as to become 'conformed to the image of God's dear Son.' The Mustard-Seed Life, that is, the Eternal Life, which Jesus said, 'I give,' is the transforming power of God, which works in those who receive Jesus, to change them over from one degree of attainment to another, moving toward that high result when we are all to come, 'in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' And all in whom God thus works are, and in the nature of the case must be, obedient disciples of God's Son; and the more completely they obey Him, the more rapidly do they pass through this transforming process.

"This new spirit is the spirit of service, as Jesus said, 'I am among you as he that serveth;' and that service was under the law of sacrifice, 'He gave His life a ransom for many.' It was given, moreover, to effect the highest good, as Jesus said, 'I am come that they might have life, and that they might have it abundantly.' Thus the whole power of the Mustard-Seed Life works in all who receive it to promote their life; and it works, also, to move them, with all their powers of body, soul, and spirit, to promote and perfect life in others. This state of desire, mind, and purpose, is what Jesus, John, and Paul call 'Love.' Therefore it is that 'Love worketh no ill to his neighbor, and so is the fulfilling of the law.'

"Finally, this is the way to the final peace. Jesus said, 'In me ye shall have peace;' and that is 'the peace with God through Our Lord Jesus Christ;' which is, also, the 'peace of God, which passeth all understanding.' This peace of God, with God, can only come to those who have become 'reconciled to God through Our Lord Jesus Christ,' even to those in whom Christ abides, He the vine, they the branches, and fills their life to the full. The

'indwelling Christ' gives this peace, and in no other way can it be obtained. But in every heart where Christ abides there has begun this final peace; and there, also, is the hither end of the Golden Path, which is God's Way. And with the beginning of that Path in the heart, there is also the power to walk in it, and so, at length, to attain the full repose of the Final Peace."

As Joshua Davidson was closing his discourse, the visitor arose and addressing him, said:

"You offer Jesus Christ of Nazareth as the answer to all my questionings, and say that the greatest good there is for man is to know Him, partake of Him, and be His devoted disciple; and to know Him you mention first of all. To further my search after the true wisdom, I do very earnestly desire to know Him as you teach Him; for what you teach is quite different from anything that has ever come to me before. So I ask you to teach me Jesus as an object of knowledge, just as any scientist would teach concerning an object within the scope of his science, giving both fact and philosophy."

And Joshua Davidson replied, "As far as in me lies I cheerfully grant your request, and I will endeavor to present Jesus Christ as He really was, according to the records which we have of Him. And at our next session I will speak of Him historically."

THE FACT AND PHILOSOPHY OF JESUS.

At the next session as at the first, and thereafter, the visitor sat on the platform near the front, on the right of the speaker, and at the hour appointed Joshua Davidson began as follows:

"Our distinguished visitor has asked me to show the Cure of Sin the Way of Life, and the End of our Course in the Final Peace; and I have presented Jesus Christ of Nazareth as the embodied answer to them all, He being, in Himself, the literal, scientific solution of all the deepest problems of human life. Whoever could give the answer must be the answer. He must have the answer in all its multiform variety woven into the very web of His vitality, as the richly variegated figures are woven into the fabric of a coronation robe; and He must have such power, and be so integral in the human race, that He could and would effectively exert His power to transfer the answer into the race, and make it live in some at least of that race, thus transforming them into the likeness of Himself. Thus He must start a new race, begotten of God, as John taught, of which He would be the second Adam, as Paul taught;

and He must also start a new order of human society, as He Himself taught in the doctrine of the Kingdom. Jesus Christ is the only human being known in history of whom such things could be thought true; and our only wisdom is to know Him, to possess Him and to live for Him with our whole being. We are all seeking this real wisdom; and, in response to the request of our visitor, we will endeavor to study Jesus Christ thoroughly. To this end we will first consider Him as a historical personage; and then will seek to find the philosophy embodied in His very being itself. In this discourse I will present Jesus Christ as a historical character."

Joshua Davidson then unfolded his teaching that Jesus was the human embodiment of Jehovah, born of the Virgin Mary, and that His real name which the two angels gave Him, one before and one at His birth, was Jehovah-Jesus-Messiah.* There followed considerable questioning.

At the session after the questioning Joshua Davidson presented the philosophy of the being of Jesus in substance as follows:

"The philosophy of the interiormost, vital being of Jesus Christ, Son of God and Son of Man, blended into one personage, was adequately stated during the Apostolic Age, in the opening verses of the Gospel of John; and by a running commentary on those verses I can first give you that philosophy.

"The best words are, 'In the beginning was the Word, and the Word was with God, and God was the Word.' John, as a true Hebrew of profoundest mind, begins his Gospel right where, in the earliest ages, the first writer in the Bible began his record when he wrote, 'In the beginning God created the heavens and the earth.' Just at that point in eternity when time began, and when out of Himself the Creator caused the first, vague foreshadowing of the universe to emerge, there and then the Word was. Deeper than to that point our creature minds cannot penetrate. Standing on that farthest verge, John does not say or imply that there the Word began to be. But, looking from that limit back into the fathomless depths of the eternal-infinite, John declares that already the Word was. Thus he makes the Word to be of the very substance, essence, and nature of Him concerning whom the Psalmist said, 'From everlasting to everlasting thou art God.'

* See "Bibliotheca Sacra," April, 1902, "Jehovah-Jesus-Messiah," which Mr. Jones had published without his signature, that the article might be read without any bias arising from any personal attitude toward him and his teachings.—Ed.

“‘The Word’ (in the Greek, Logos), is the figurative term by which John characterizes the Son of God in His eternal relation to the Father. A word is a thought clothed in a definite, articulate form. Here the Word is God’s thought of the universe shaping itself into definite form for utterance, and yet this Word is personal. All the forth-going, creative energy of God is in the Word; and yet the Word is a person, not a personification. ‘As immanent in God, the Word contains the World-ideal of the world; but when, in creating the world, the Word issues from God, it becomes the forth-going Word, as among men the word spoken is the manifestation of thought.’ Thus the Word is of the very substance and vital being of God, and in God is God knowing Himself; while the Word as uttered is God coming forth into expression in the universe, and so becoming Creator; while the Word as incarnated, is God taking upon Himself, according to His own nature, and the laws of His own universe, a human personality, and becoming the God-Man,—Jesus Christ.

“The mystery of the Trinity, which is involved in the words of John, cannot be fully resolved into creature forms of thought. How the living God can be One, in whom are the living Father, and the creator Son, and the renewing Holy Spirit, cannot be put into exact words; but we may partly illustrate it. We all have a mind that thinks, a heart that loves, and a will that works its way. The three are alive in the one life of each person, and yet they are different. Also the three interpenetrate each other, and so work together; yet they are always distinct, never losing their identity. As the heart is with the mind and both are with the will, and all three are together in and with the living person in each and every human, so is it also with God. In the Eternal Life of the eternally-living God there eternally abides the three in the One, the Father, the Son as Word, and the Holy Spirit, the three interpenetrating each other, and so working together, yet always distinct, and never losing their identity. The trinity, that is, of the very substance and structure of our vital being, is a manifestation, and so a revelation of the eternal trinity that abides in the eternal depths of God.

“In saying ‘God was the Word’ I strictly follow the order of the Greek, and the writer must have distinctly intended that order; for, in the nature of the case, the Word is God uttering His thought, so that in uttering His thought God became the Word.

“‘The same was in the beginning with God.’ The Word, spring-

ing forth in and through the Son, must have been present in the very life of God at the instant when the first impulse of the creative energy arose, and so was 'with God.' Verse 2 is the necessary premise to verse 3; 'for it was this same Logos who God Himself became, through whom the whole creation, nothing excepted, must have come into existence.' Just as in a human being the spontaneous impulse to speak does not produce the mouth through which the utterance must come, but the mouth is the pre-existent, constitutional channel through which the impulse to speak is to find its way of expression; so no more has the spontaneous impulse of the creative energy in God a tendency to produce the Word, but the Word is the eternal, constitutional channel, inherent in the essential nature and being of God, through which the creative energy must move forth; so that the universe is God's continuing oration uttered through the Word under the immutable conditions of space and time. And such is the necessary nature of God, that that eternal, constitutional channel through which God must utter His continuing oration of the universe is a person, the eternal Son of God,—the Word.

"'All things came into being through Him; and without Him there came into being not any one thing which has come into being.' The meaning in Greek and English alike is of an emerging out of the darkness into the light, out of the covered into the sight, by a power working from within or beneath, but ever concealed, and known only in what it produces. Hence it is a vital and not a manufacturing power by which all things came into being. And hence there is a true, Bible doctrine of evolution. It is the evolution which is produced by the eternal, personal Word exerting His creative, forth-going energy, according to the nature and laws of Life.

"The phrase, 'through Him,' declares the Word to be the channel through whom the creative energy of God goes forth in producing and continuing the universe. That this is necessarily the case, a consideration of the true philosophy of God will make evident. God is the infinite One. Now it has been the wont of some to teach that the finite is apart from and in contrast with the infinite. If this be so, then, in the nature of the case, the finite limits the infinite; and then the infinite, being thus limited, is not infinite, but only a larger finite. But if the infinite cannot be infinite with the finite outside, then, to be infinite at all, the infinite

must include the finite, as an essential element of itself. That is, the infinite must be finite also, in order to be infinite. Again, if the infinite One would act, that act must be either infinite or finite. Now if the act be infinite, so must the product be; for the product must be in kind with the act. But an infinite product would be another infinite, and then there would be two infinities, which is absurd: for a space once filled cannot at the same time be filled again. Hence one infinite excludes a second by the conditions of thought and the terms of the case. Therefore the acts of the infinite One, whatever they are, cannot be infinite acts; but must be finite acts, included within the infinite, and not limiting it. Creation, then, is the finiting of the infinite.

“But if the acts of the infinite One must be finite, then they must proceed through a finite channel, which is yet also co-ordinated with and integral in the infinite; so that creation is the energy of the infinite working through the infinite-finite, organically constitutional in the infinite One; and this infinite-finite John calls ‘The Word,’ and says that ‘all things came into being through Him.’ In this saying he wrote according to the absolute philosophy; for the infinite-finite eternally constituent in the infinite, is the essentially primary condition of the possibility of creation,—is the mouth through which the creative oration is continually uttered. Hence, instead of its being true that the Word cannot be both infinite and finite, and so God’s Son cannot become man, and there be the God-Man, it is the rather true that there could not be a creation at all unless this were the case. Hence the God-Man, Jesus Christ, is the normal outcome of the creative movement.

“The saying, ‘without Him not anything came into being that hath come into being,’ is the negative declaration, corresponding to the positive in the former part of the sentence,—the two together making the statement of the doctrine in its strongest form. So, then, not only did nothing ‘come into being without Him,’ but without Him nothing could come into being; for, as we have already shown, the infinite cannot perform an infinite act, but only finite acts; and so creation is the finiting of the infinite. But the infinite cannot finite itself except as the finite is in the very essence and constitution of the vital being of the infinite. This finite in the infinite, or the infinite-finite eternally abiding in the vital being of the infinite, that is, in the Eternal Life of God, is the necessary

channel through which the creative energy must work. Hence, as no sap can flow except through the ducts which are constituted by the life for it, so the creative energy cannot move, nor can any creative effect take place, except as that energy operates through the infinite-finite channel eternally inherent in the Creator for that purpose. The name which John gave to this eternally inherent channel for the movement of the creative energy was 'The Word;' and, manifestly, except through this channel, no creation could take place. So, then, not only 'without Him' (Jesus) 'did not anything come into being that hath come into being;' but also without Him not anything could come into being at all; just as without a throat there could be no song at all.

"The very same doctrine is taught by Paul in Colossians, where he says of Jesus, 'Who is the image of the invisible God, begotten before every creature; because in Him all things were created, the things in the heavens and the things upon the earth, the things visible and the things invisible, whether thrones or dominions or principalities or powers; all things were created through Him, and for Him, and He is before all things, and all things in Him hold together.'

"So, then, the Son of God, the Word, is that department in the interior, vital being of God, which is the Infinite-finite Person, who is at once the throat through which the continuing song of the universe is sung, and the power of the Eternal Life, which is singing that song. Having attained this height in the nature of God, let us turn back and survey the creative movement springing forth from the Infinite-finite, as it sweeps up the vast, spiral stairway of the universe, unfolding from the simplest beginnings to its final goal.

"Creation begins at the outmost verge of the sphere of things and in the simplest forces, and moves inward through rising grades of more complex things. These simplest forces we call cohesion and gravitation. On the movement inward, at every stage, new complications are added, till we come to the most complex and highest order of objects without life,—the crystal.

"After these things life begins to appear. And first there is vegetable life, the beginnings of which are a single cell, as in mosses; and the endings are in that finest of vegetable forms, the sensitive plant. Nearly parallel with these unfoldings comes sentient life. And here is the dividing line. There is no sentient life without a

nerve. So life below the nerve is vegetable life; but with the nerve sentient life begins. After a time upon the nerve a bulb appears; and with that bulb intelligence begins.

"After the bulb appears, through age-long times intelligence unfolds, until we come to man, in whom is seen the most extraordinary physiological fact known, a brain four times as large in proportion to the weight of the body as is the case with any other animal, or anything that has a brain, save a few insects. By this four-times-as-large brain and the life in it, man is constituted a far higher order of being than any other on the globe, even a moral being, who can know himself, and truth, and right and wrong; who can survey the universe, and measure the globe and the spaces of the stars, and marshal them, and call them by name; who can know God and learn of Him, and know law and order and righteousness and goodness; and who can plan and work out ideas for ends.

"But mankind is a race of sinners. There is one height up which he gazes but cannot reach, a race of sinless moral beings, like unto God in character, produced by the blending of the Creator with the creature. But this blending came, when, according to the immutable laws of God, the eternal, infinite-finite person, the Word, became incarnate by His own power, under the immutable conditions of creature being, taking upon Himself the fleshen form and vital substance of mankind, and so becoming the all-around, divine-human God-Man, the Creator-creature, Jehovah-Jesus-Messiah, the advent of whom John declared when he said, 'And the Word became flesh, and tabernacled among us.' Thus was manifested in history that profoundest of mysteries and sublimest of realities which could be displayed in a universe of creature being.

"So it came that the Word 'tabernacled among us.' As Jehovah dwelt in the tabernacle in the wilderness in the midst of Israel as His people, so the flesh of Jesus was the dedicated human house in which the Eternal Word literally 'tabernacled' among men on this earth, 'full of grace and truth,'—even as Paul says, 'in Him dwelt all the fulness of the Godhead bodily;' and so, as he says again, 'are hidden in Him all the treasures of wisdom and knowledge.' And the incarnate Word so dwelling was 'full of grace,' that is, of favor, mercy, salvation for the sinners among whom He 'dwelt,' bearing and heralding 'the free gift of God,' which is, first of all, 'the forgiveness of sins,' with which God receives the forgiven into His family by giving them the Eternal Life, through which

they become His children as if by birthright; and 'if children then heirs, heirs of God and joint-heirs with Christ.'

"Only one movement remains to be considered and that we are in the midst of now. The God-Man turns back into the creature race from which he sprang by birth, and works, as Swedenborg has taught, to reincarnate Himself in that race. This movement will continue until it shall be completed in a divine-human race of the Sons of God, which shall be the race incarnation of the Word, as Jehovah-Jesus-Messiah was the individual, human incarnation. That race incarnation is the far off goal toward which 'the whole creation moves,' and for which all true disciples are working as 'co-workers with God.'

"Thus have I presented what Jesus meant when He said, 'I am the life.' He embodied the Eternal Life, and imparted it to 'as many as received Him,' whereby they became 'children of the living God.' In the next discourse we will consider the second clause in the great saying of Our Lord, 'I am the truth.'"

At the next session Joshua Davidson said:

"Having already considered what Jesus meant by saying, 'I am the life,' we are now to consider what He further meant by saying, 'I am the truth.'

THE TRUTH.

"Truth is the shining of God in the sky of the mind; it is Love changed over into Idea.

"Truth is axiom, first principle, the self-evident beginnings of Being; self-evident to God, and to men in so far as they are grown enough to grasp it. As number is to number forever one and the same, so every truth is to all other truths fixed in an eternal order; and all are in perfect harmony, each with each and with all; so that there is a multiplication table of truths. This symphony of all truths into the unity of their perfect order is the truth of God, the key-note of which is the Truth of Jesus.

"The mind of God is the Holy of Holies wherein all truths in the unity of their perfect order forever burn in steadfast forms of living flame, the eternal Shechinah whereby God is light. Blessed are they whom God calls to enter therein, who gaze into that light as the eagle gazes at the sun, and are filled to the full with its beams. From them the very same light shines forth as from the mind of God, for they are the lamps in which He burns. They know the

truth. They walk in the light. They discern the right ways of the Lord.

"Creation is the going forth of God into space and time according to the eternal order of truths; so that in all that is, from the star that shines to the heart that burns that order is disclosed. In this order of truths the first to God, but the last to us, is the deepest of all, the root of all, and determines what they all must be; and this is the truth of truths, even the Truth of Jesus.

"There is the truth of space, the truth of time, and the truth of number. These three are least of all, and first in order to us. Then comes the truth of things; and after that the last and deepest of all, the truth of Life; for Life is the deepest of all, the sacredest of all, and the source of all that is. The Truth of all truths is the Truth of Life.

"But there is an order of lives as well as an order of truths; for one life is higher than another life, even as 'star differeth from star in glory;' and the highest of all lives is the source of all lives, and therefore the life of all lives. And the life of all lives is the life that lives in itself, and therefore eternally lives.

"There is the life of plants, the life of beasts, the life of men and the life of angels. But these are derived and creature lives. The life of all lives must be the life of the Everliving One.

"Our God is 'the living God,' as it is written; and His Life is that which eternally lives in itself, unfailing and unfed, and is the source of all other lives. It is that very Eternal Life, 'which was with the Father, and was manifested unto us,' and which Jesus came to give unto men.

"The truths go along with the lives in the eternal order; and the Truth of all truths, or the highest truth, can only belong to the Life of all lives, or the highest life, that is, to the Eternal Life. The Truth of all truths in the Life of all lives is the Truth of the Life of God.

"God is alive in His mind, He is alive in His heart, and He is alive in His will. Where is the life of His Life. The red color in the sun's ray, and the red heart in the midst of the body are God's revealing words, repeated throughout creation, declaring that the life of the Life of all lives, even the life of the Life of God, is in His heart. Now the heart is the home of love; and God is the eternal One. Then eternal love is the life of the Life of God; whence 'God is Love.'

"The truths go along with the lives. So then the Truth of all

truths must be the truth of the life of the Life of all lives, even the truth of the life of the Life of God, that is, the truth of love, which is 'The Truth' of Jesus. This is the truth whence all other truths spring forth, and which determines what they all must be. To know the truth of love is to know the deepest knowledge that is possible to creature or Creator mind.

"The truth of love is the Law of all laws, whence 'Love is the fulfilling of the law.' It is the law of the perfect and holy life, the law of the Life of God. To know it is the beginning of God's knowledge; as to manifest it forth in His conduct is the end for which He lives. What is this truth of love?

"The truth of love which is the law of all laws even the law of the Life of God, is that the Life must flow forever forth to fill all that is with itself,—is that the seeing of the mind, the love of the heart, and the purpose of the will must ever move, with all their powers, to minister unto others. As God is Love, so God is Otherness, seeing that love is otherness itself; and the children of God, being filled with His Life, and so being like Him in kind, will be ever giving forth unto others of what God hath given to them, just as Jesus said, 'Freely ye have received, freely give.'

"The Truth of all truths in the mind of God, the Law of all laws in the Kingdom of God, what is it but the command of all commands of the Son of God, 'Love one another, as I have loved you'? And He died for them, for the love of them, that the world might know what true love is. In 'the new commandment' of Jesus Christ the supreme law of God and of all His children is declared,—that law from which all others are derived.

"This Truth of all truths, and Law of all laws, in the life of the Life of all lives, is what the seer of Patmos saw in that sublime symbol, the 'river of the water of life, clear as crystal, pouring forth from out the throne of God and the Lamb.' And because the source of the Life, the Truth, and the Law is the foundation of the throne, therefore God's reign is righteousness itself, and the outcome of that reign will be perfect blessedness.

"God is the Truth because in Him all truths abide in their perfect order, and blend and burn in sweet and holy harmony. Jesus Christ is the Truth, as truly as God is the Truth, because He was God's Son, filled to the full of His vast and voluminous being with the very Life whereby God is forever alive. For the Scripture saith, 'Like as the Father hath life in Himself, even so also gave He to the

Son to have life in Himself.' And again the Scripture saith: 'In Him is life, and the life was the light of men.' The Truth is in the Life; and in the activity of the Life according to the Law, the Light shines. But it is the truth of all truths which is the Truth of Jesus, as it is the sum of all truths which is the Truth of God. The Truth of all truths, which is the truth of love, in the Life of all lives, which is the Eternal life, these Jesus Christ, as Son of God, embodied in His vital being, and so He was the Truth.

"Now having this view of Jesus let us search farther into the saying 'The life was the light of men.' In this is declared one function of Jesus, the same which He Himself also declared when He said, 'I am the light of the world.' The term 'light' signifies both the luminary or source of the radiance, and the radiance itself which that luminary sheds forth. Both meanings are present in the term here. Light is power so acting under law as to make things plain to eyes fittingly co-ordinate with that power. 'The light' here spoken of is the Truth of Life radiated in moral conduct. The Life is the Light because the Truth which is constitutional in the Life makes it to be that the Life acts according to that Truth; and the action of the life of a moral person according to truth is to the eye of a moral person radiance. 'The life was the light of men,' because that Life manifested itself in the sphere of the human race. The Word, become the God-Man, acting in and toward the human race, is radiance, equally whether the members of that race receive the radiance or reject it. This is the constitutional relation of the Word to the human race from the beginning of that race through all time, no matter what the attitude of the race is to that radiance in return. The Light is 'the truth' inherent in the Life, and radiating through it. The reception and appropriation of the Light enlightens the man; while the rejection of it darkens him.

"'And the light shineth in the darkness.' Darkness in the physical world is the absence of light, a mere negative state. In the spiritual world it is the absence of the Truth radiant in the life; but it is more. It is the moral state of that moral being who shuts itself against the radiant light and cherishes lies instead. In every moral being there is an element of will, purpose, choice; and the darkness above spoken of is in the set of the choice for the lie, as well as against the truth. Moreover, the darkness refers to the moral condition of the whole human race; primarily, indeed, to the Jews, because the Light came directly to them; but still, also, to

them as the representatives of the race, concerning whom John elsewhere said, 'the whole world lieth in the evil man.' This is the moral estate of the human race, it 'lieth in the evil man,' it chooseth lies instead of the truth, it shutteth out the truth and rejecteth the true One, even the Word of God. This is the condition of the human race which is here called, 'the darkness.'

"Into this darkness, 'the light shineth.' The phrase here means, the coming of the Word in human flesh. It represents the Word as bursting down into the world in the birth of Jesus Christ, and so as the Light shining in the midst of the human darkness of mankind. The career of Jesus was the shining of the Light. Concerning Himself in this regard Jesus said, 'I am the light of the world. He that followeth Me shall in nowise walk in the darkness, but shall have the light of the life.' Jesus was 'the light of the world,' because He embodied the truth of life and all the associate truths of conduct in His vital being as God's Son, and radiated them in His career. Especially as the Light of the world, Jesus was the great Teacher; for He was the embodiment of those truths as their original source; and hence He knew God's Ways, as the right forms from those truths for the conduct of mankind on the earth; and He lived out those Ways and taught them to the utmost of His opportunity.

"One more verse we may well consider, in which it is said of Jesus, 'the true light which lighteth every man coming into the world.' Jesus, the eternal Creator-Person, alive with the Eternal Life, in whom inhered all truths in their perfect form, proportion, and order, and who by manifesting those truths in His activities, but especially the truth of Life which is love, was 'coming into the world,' thus becoming the true Luminary of 'every man.' He, through whom, the universe came into being, entered into that universe as a manifested person, by being born a member of the human race, and becoming subject to the conditions of such birth. But though His coming thus was a distinct, historic event, yet the diffusion of the consciousness of Him, and of His power over men, is a process continually going on. He was coming, is coming, and will continue coming, until His final and finishing coming at the end of the ages, when He will 'return' to reign, 'King of kings, and Lord of lords;' and the glory of His reign shall fill the whole earth, 'as the waters cover the sea.' Then shall the prayer of the prophet of old be finally and completely fulfilled.

"To receive Jesus as the Life which was the Light of men is the vital need, in order to know and walk in the Golden Path, and at length attain to the Final Peace."

THE WAY.

"The saying of Jesus, 'I am the way, the truth, and the life,' we are considering in reversed order; and the third part, 'I am the way,' is now before us. What did Jesus mean by this term?

"There are two ways a man needs to know above all others,—the way of salvation from sin, and the way of rightdoing in the Kingdom of God. These two ways, for a race of sinners, are halves of one, inseparable as the white and gray matter of a nerve. Mankind is a race of sinners. All are born and reared sinners. All are living and dying sinners. All have missed the mark. All 'have come short of the glory of God.' *But mankind parts asunder* into two classes, lost sinners, and saved sinners. All were 'lost;' but now those who accept Jesus, and become His disciples are 'saved.'

"To be saved from sin, is the beginning of all good for the sinner; and 'Jesus Christ is the power of God unto salvation to everyone that hath faith.' Sin is going wrong with God, and being destitute of God. Jesus taught that 'a man's life consisteth not in the abundance of the things which he possesseth,' but in being 'rich toward God,' that is, in the abundance of God which he possesseth. To possess God to the full, that is salvation, that is the great end of all creature being. How can we be filled with God?

"The answer is, 'through Jesus Christ, Our Lord.' Jesus was filled to the full with God's Life; so that "in Him dwelt all the fulness of the Godhead bodily," as it is written. And Jesus Himself said, 'Like as the Father hath life in Himself, so also gave He to the Son to have life in Himself.' Moreover, He declared what the work of all works was, which He came to work in mankind, when He said, 'I give unto them eternal life.' So the word of all words from God to man, and the work of all works which Jesus Christ came to work in man are declared in this saying,

"Jesus Christ came into the world to communicate God's Life to the human race.

"To make men alive with the Life of God, they being 'begotten

from above' by the power of the Holy Spirit, and so made 'a new creation,' 'the children of the living God,' this was the work of all works which Jesus came to work in the human race; and through this work in the very life of those whom He drew to Himself, was He to effect all the other results at which He aimed. Thus was Jesus' God's Way to save.

"But this is only one part of God's Way. The other part is the Way of God with man to help men walk with their fellow men 'in holiness and righteousness all their days.' And this Way of God for man, in which to live out his daily life with fellow man, which is the Way of the Kingdom of God which Jesus proclaimed, this is in large measure the Golden Path which our visitor has come to seek.

"There is immense need of this help from God to man. Mankind is a race of sinners from whom there springs, in the nature of the case, an organization of society as deformed in structure as the race is sinful in nature; and there must be a Way of God to deal with the deformed organization of society to transform it, as much as to deal with the sinful individual to save him. That deformed structure is called in the Bible 'the kingdoms of this world,' the rulers of which are 'coming to naught.'

"There must be two ways, the absolute, permanent Way of God in the Kingdom, and the temporary way of transition from the ways of the world to the Way of the Kingdom. Let us consider the Way of God in the Kingdom first.

"In one of the deepest of all parables, that of the Vine and the Branches, Jesus has set forth the way of the Life of God into and through men. His words are, 'I am the vine, ye are the branches, He that abideth in me and I in him, the same beareth much fruit: for apart from me ye can do nothing.' Jesus Christ is the Vine. His disciples are the branches, and the Eternal Life is the sap flowing forth out from the Vine into the branches, by which they live and bear fruit. The root is one, the stock is one, the branches are many; and yet there is but one Vine, which is the Kingdom of God on the earth, which is the sum of God's Ways for the conduct of all human affairs, so that 'the will of God shall be done on the earth as it is done in the heavens.' This sum of God's Ways may well be called the Golden Path of human conduct, the way of right-doing in right relations in human society, which the Hebrew prophets called righteousness. That Path begins in every heart that en-

shrines Christ, and so is right with God. Such a heart is ever the same, bent on doing good, devoted to promoting life, welfare, and the uplift of others, always 'in His Name,' ever striving to be like the heart of Christ. It is one and the same heart, that has been seen in all races and colors of men, in all ages since Jesus appeared, and in all lands where His Gospel has been proclaimed. It has bloomed in white men and black, in red men and yellow, in tent and house, in cabin and palace; and ever it is the same heart, working for the benefit of others. In this heart the Golden Path begins, and it ends at the throne of God.

"But there must also be a pathway of transition from where we are in the deformed kingdoms of this world, over to where we would be in that estate of society when 'the kingdoms of this world shall have become the Kingdom of our God and of His Messiah.' That pathway of transition must be indeed a part of the Golden Path. Of course there must be first of all the Christ-like heart within, permeating the whole personality. Then two ways of action must be recognized; one for carrying on the affairs of to-day in the ways of to-day, the other for making preparations to bring in the better ways of to-morrow. And the Christ-like heart must be in both.

"The work of to-day must be carried on in the established ways of to-day, even if those ways be wrong. The world cannot stop work to better itself. It must keep right on working even in the wrong ways; but it must also be planning ahead to change the ways by littles and littles, while the work keeps going right forward. The slaves must go afield as slaves to-day; but it must be planned that they shall go afield as freemen to-morrow, or God will explode society. He has done so heretofore.

"This providing the better ways for to-morrow is a vital part of the Golden Path. Right ways of conduct are as essential in society as right spirit is essential in the individual.

"This is plain from the view-point of natural growth. All that lives and grows must change. This is natural law. In the fullness of time the corn plant tassles out; and how different that is from the previous sending out of leaves. So in society while to-day's work is going forward provision must be made for the corn plant of the Kingdom to tassel out to-morrow into the better ways of life which shall promote the uplift of the community. For instance,

above all else that can be done, society should be preparing to bring in the Eight-Hour Day, the greatest single boon that can be given to the workingman, by establishing a regular, small, yearly diminution of the length of the working day, until that shorter day should be reached. Nothing else that can be done by men is so important for the welfare of the working classes throughout Christendom.

“But this is also plain from the view-point of moral law. Mankind is a race of sinners; and sin runs in the blood of the race as a race. But society takes on its form according to the nature and character of the people who compose it. A sinful race produces a sinful, deformed structure of society. The sinfulness of the individual and the deformity of the community go along together, as inevitably as the sides and angles of a triangle go along together.

“But the sinners, saturated with their sin, have no idea of the deformity, and no impulse to change it. God in Christ received by willing souls, works such a renewal of life that the renewed begin to become conscious of the deformity. Then arises in the heart a desire to remove the deformity by reconstructing society itself. It is seen that not an assuaging but a renovation is what is needed. When England awoke to the fact that women were working half naked down in the coal mines, she swiftly knew that it was not clothing so much as a complete removal of the women from such places that was needed; and a reconstruction of the system of mine working followed. So when the horrors of the whipping-post and the auction-block were brought home to the consciences of the American people, the conviction came finally that ameliorating those hardships did not mend the matter,—that the only way to mend it was to end it. The time had fully come in the plans of the Most High when slavery must disappear; and the terror of the period was that the South was blind, and would not see the signs of the times, and what had been appointed to come. So always it must be. As the race advances, and God works in it His wonderful work of purifying and uplifting individuals, the time becomes ripe when there must come also the corresponding change in society by which the new order comes in composed of the better ways, through which the improved individuals can better work ‘for the good that is to be.’

“In outline the Golden Path is now before us. The beginning is

the becoming right with God through Our Lord Jesus Christ. This is the work in the inner man, in response to God's gift of His Son. It is the reception in the human heart of Jesus Christ as Saviour and Lord, whence He becomes the supreme, controlling power in us. By this we come to have the heart of Christ as the formative and determining power in our heart. Here is the beginning of the Golden Path.

"Moreover as God gives the new heart to the individuals, so must He also give a corresponding new order to society. God gives the new heart from heaven; which is the disposition to do God's will 'on the earth as it is done in heaven.' But God's will cannot be so done fully, however strong the disposition thereto may be, until, along with the spirit of heaven, there shall be also the corresponding method of heaven for that spirit to work itself out through; and the gist of that method is Town Meeting. Now when that spirit does come it must needs, from its very nature, begin to work to establish the new method, turning everything upside down to effect this result. Hence, whoever prays the Lord's Prayer prays for a revolutionary power to come and work out a revolutionary result;—prays for Town Meeting and the United States form of government to turn everything else on the earth upside down, and take their places.

"Walking in the Golden Path means pursuing a course of life which expresses the nature of Christ's heart by serving others 'in His Name,' and through the forms of His Kingdom. This course of life lived by the disciples of Jesus, reacts upon the inward man in them, and works more effectively to transform them into His likeness than any mere religious ceremonial can do.

"Now searching to find in a practical way what the conduct must be which springs from the inward presence of Christ, we learn that Jesus was not a recluse, but a man of affairs; or, as the record expresses it, He came 'eating and drinking.' Hence the place of His disciples is not in the cloister, but in the mart. And just according to this are His own words, 'I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.' Wherever there is work to be done that it is right to do at all, there the disciples of Jesus are in duty bound to be, doing that work 'in His Name,' in His spirit, and, as far as may be, in His method, and by so working making themselves more Christ-like. Not by kneeling on a stone floor at midnight, and praying

to Jesus is the transforming work to be wrought in us; but by plowing and sowing and reaping and manufacturing and trafficking not only in the spirit of Jesus, but also in the methods of the Kingdom, so as to benefit all about us, are we to promote our becoming 'like unto Christ,' and so our becoming 'rich toward God.' A church that should be organized in any community to do the work of that community in Christ's name, spirit, and method, thus setting forth the Golden Path in action, is the church that is most needed in our day in every place.

"And ever it must be remembered that the planning to improve the methods of work by reconstructing the organization of society is a vital part of what is required. For as men use improved machinery, so is it their duty to introduce improved methods and conditions into the structure and administration of society, for the betterment of all the individuals who compose it. Thus, as the day grows from faintest dawn to noonday glory, so, through these improved conditions, shall the human race continue to improve in quality and grade, until it shall attain to that heavenly estate, so long ago foretold, when 'they shall not hurt nor destroy in all my holy mountain,' saith the Lord; but 'the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea.' Glorious day, hasten O quickly thy coming!"

Besides various addresses and instructions the substance of which had been given before, Joshua Davidson made one other address, almost wholly new, which I give an outline of it as follows:

THE HIERARCHY OF LIVES.

"There can be no sentient life without a nerve. Among the lowest grades of such life is the jellyfish, whose cup-shaped, semi-transparent, gelatinous body is familiar to frequenters of our seashores; and this I take for our typical specimen. There runs around in it a single thread of nerve, in which are three functions, sensation, motion, and reproduction. This lowest form of sentient life I name *bios*.

"After a time a higher grade of life comes; and instead of the mere thread of nerve, there is a nerve with a bulb on it; which is called a brain. However small this brain, or large, in lowest down thing, or in a man, it is ever in two parts, the cerebellum, or little brain below; and the cerebrum above, divided into the right and left

lobes. The formation of these lower and upper parts is notable. The under side of the cerebellum hangs in folds, like the plates of a galvanic battery, while the upper part is a solid mass. The substance of this little brain, and of the two-lobed cerebrum above it, appears to be the same, but their structure is very different. While the lower hangs in folds, the upper lies in whorls, like snail shells; and the function of the two is as diverse as their forms. The lower brain is a life-battery; while the upper brain is the seat of animal intelligence. The lower brain has the same three functions as the thread of nerve, in the front third is sensation, in the middle third is motion, and in the rear third is reproduction; and the name of this life also is *bios*. As different in use as in structure is the two-lobed upper brain. It is, as I have said, the seat of the animal intelligence. Here we find the senses, memory and reflection, and judgment according to sense, of which Coleridge taught. This new life with its higher powers may fittingly be called *psuche*, or the soul. Now these two lives are common to man and the whole animal kingdom, except the lowest parts, where the second is not developed; and they together may well be called The Animal Man, or with Paul, 'The Flesh.'

"We now name the most important physiological fact concerning man. His brain is four times as large in proportion to the weight of the body as in any other animal. Some insects are said to have this same proportion; but they are small and irrelevant. What is this four-times-as-large brain for? It is to contain a *psuche* so enlarged as to be capable of being the palace-home of a personal spirit, that spirit which makes us human. In the mere *psuche* we are mere animals; but in the spirit dwelling in the *psuche* we are moral persons. According to common usage the name of this third life in us is *pneuma*, or spirit. It is as spiritual beings that we say I am; and I know truth, axiom, first principle, eternal and immutable law; and that we feel duty, obligation, oughtness; that we can choose or refuse, have the sense of right or wrong, and so can attain to character. Now of all these powers the mere animal has no trace. They are found only in man, the being with the fourfold large brain; and they are the manifestation of the personal spirit, as a home for which that brain with its indwelling *psuche* was formed. In these three lives combined we have the mere human, the 'natural man.'

"But there is one farther step to be taken. 'In the end of the

ages' there appeared on the earth One, who became 'the crucified Nazarene,' who said, 'I give unto them eternal life.' (*aionion zoe*), and of whom it was said in His day, 'Never man spake like this man.' Nothing else did He ever say more wonderful than this saying.

"In the nature of things Eternal Life must be the life or vitality of the eternally living One, God. Furthermore, only as Jesus was God's Son could He have this life; and only as He had it could He 'give' it. But, again, He could give it only to those who could receive it; and only those could not receive it who were destitute of it. If mankind were not destitute of Eternal Life, but possessed it already, there was no need for Jesus to come to give it; and the tragedy of Calvary was a superfluity. But only 'he that hath the Son hath the life.' The supreme function of Jesus toward mankind was to be Vine to the branches, to impart Eternal Life to 'as many as received Him.' The central and characteristic quality of Eternal Life, as exemplified in Jesus, is Love, or otherness, or the disposition to serve and help others; a nature which may be called spiritual motherliness."

Thus did Joshua Davidson set before his audience the four vitalities; and pointed out that the human race had only the first three by nature, while the fourth by which those who received it became "children of the living God," man does not have except as "the free gift of God," just as Paul said. Then taking man as having only the first three by nature, he asked, "What is the relation of the animal man to the spiritual man in 'the natural man'?" For answer he gave Paul's declaration, 'I am carnal, sold under sin.' The spiritual man is enslaved to the animal man; and the latter is 'the body of this death' to the former. Mankind is a race of animalized spirits, absolutely deformed, in which the animal rules the spirit in all that pertains to the animal, instead of right the opposite, as the case ought to be; while the spirit as such has way only where it does not interfere with the animal."

Continuing, he also explained the Fall by teaching that in the beginning man had the Eternal Life bestowed upon him; but that, instantly, by the primal sin, man lost that Life, and so died to God at the start of his life, just as it was told him that he would; the Eternal Life departed just as at physical death the bodily life departs; and so mankind became a human race "dead in trespasses and sin," as Paul declared. He then showed how as many as re-

ceived Jesus Christ, and so obtained the "free gift of eternal life," were made "new creatures in Christ Jesus;" and how that life entering into their inmost being as a new vital energy, worked to purge out the "old leaven" of the animal life from the human spirit, and take its place. And such persons strive to live as spiritual beings, with the whole animal man in subjection; and the transforming process goes on in them working to change them over "into the image of God's dear Son." The teaching on this matter has already been given, and so I do not repeat it.

A COMPARISON OF JESUS AND GAUTAMA.

The last night of the camp-meeting came, and at the appointed hour Joshua Davidson announced for his text, Isaiah lx, 4, 3d clause, "Thy sons shall come from afar." The substance of the sermon follows:

"Truly from afar our visitor came, seeking to learn the right way of life; and of our best we have given him in response to his quest. And now as he of the East and we of the West meet for our last discourse I would set forth the truth of the case most strongly. To do this I draw out a contrast between Gautama called Buddha, or the Illuminated, and his teachings, which prevail above all others in the East; and Jesus, called the Messiah or the Anointed, and His teachings, which prevail in the West.

"In making this comparison we must remember each of these great teachers dealt with the supreme problem of human life, viz., what is life for; or, what is the true end of life; and how shall we attain to that end?

"In any just study of this problem we must consider what man is in Himself, and what are his relations to the conditions surrounding him; and then we must judge as we can which of the two teachings better accords with the facts, gives the more help to man, evidently shows his true destiny, and makes plain the way to reach it.

"There are two fields of life for man,—one what a man is in the inmost of his being; the other what are his relations to the sphere of things about him; and from the two arises the question, By what conduct shall he attain to the end ordained for him in his being and relations? We are to consider these two teachers and their teachings as bearing on this supreme problem of life.

"I. First, then, we are to consider what they taught concerning man in his innermost self.

"1. Concerning this central field of the human person, Jesus taught that God is man's 'heavenly Father.' He said, 'My Father,' 'Our Father,' 'your Father in heaven.' These sayings, and the like, express the very fountain and foundation of the thinking and teaching of Jesus. The Eternal God was His Father in heaven, and also the Father of all who received Him. He taught His disciples to say, 'Our Father in heaven.'

"Now over against this teaching of Jesus there is in the teachings of Gautama nothing,—just an empty blank. Whatever right he had to claim the title of 'The Illuminated,' he had no sense of God, no consciousness of the heavenly Father, no knowledge of the relation of man in his interiormost life to a Creator, or to any origin at all. These ideas no more came into his mind than the thought of light and color could come into the mind of a race of beings who had no eyes. So that of all the good, the comfort and guidance which Jesus brought to man through His teaching concerning the heavenly Father, Gautama shows not a trace.

"2. Co-ordinate with this teaching of Jesus is His doctrine concerning the Eternal Life, as in the saying, 'I give unto them Eternal Life;' by which 'Life' He meant the very vitality by which the Living God is forever alive, and by the possession of which He was God's Son. It was to this He referred when He said, 'As the Father hath Life in Himself, so hath He given to the Son to have Life in Himself.' Thus Jesus had the Eternal Life as His birth-right, and could 'give' it to 'as many as received Him;' who thereby became 'children of the living God.' In all this teaching Jesus appears to be God's Hand reached down out of heaven to lay hold of man, and draw Him up to God to save him. The initiative is all from God, as John says, 'We love because He first loved us.' In the teaching of Jesus God is the sole origin of man, and of the work of saving him. The beginning and the power, that is, the whole of the salvation, are all from Him.

"But in the teachings of Gautama there is nothing to compare with any of this. As concerning the Father, so also concerning the life, in the words of the Buddha there is only a blank. Hence the superiority of Jesus over him is beyond measure.

"3. My third and last point in this field of the interiormost of human life, I present the doctrine of the forgiveness of sins. Jesus

said, 'But that ye may know that the Son of Man hath authority on the earth to forgive sins;' thus declaring His right and power, and then demonstrating it by the miracle which followed. Jesus Christ, as the Son of the living God, 'came forth from God,' into the world, to bring a message from God to the human race, one vital part of which was, that 'repentance and remission of sins should be preached in His name among all the nations.' To a race of sinners such a message is vital.

"In the teachings of Gautama not a trace of such a message is to be found. God is not known; the heavenly Father is not known; the Eternal Life is not known; the forgiveness of sins is not known. All that is known is man caught in the meshes of the immeasurable net of the system of things which we call the world or universe,—caught and held in the toils and snares of the things of sense, the only escape from which is through one's own exertions to gain at last extinction. Or, to put the whole in a contrast, as we have just said, Jesus Christ was God's Hand reached down out of heaven to lay hold of man and draw him up to heaven, and by divine mercy save him, filling him abundantly with His own Eternal Life; while Buddhism is man toiling painfully up a rugged mountain side in a dense, chill fog, and his end, when he reaches the top, is to be blown out like a candle. Thus Jesus is to Gautama as infinity to zero.

"II. We have thus considered the contrast between Jesus and Gautama concerning the interior and spiritual man. We are now to examine them and their teachings concerning the relations of mankind to each other and to the exterior sphere of things in the midst of which man dwells.

"At the beginning of His mission Jesus went about all Galilee heralding the Gospel of the Kingdom of God. The Kingdom of God which Jesus thus announced, was the sum of God's Ways for the doing of God's will on the earth as it is done in heaven; and that sum of God's Ways was a complete system of social institutions, adapted, according to God, for human uses on the earth, as the institutions of heaven are according to God for heaven. This proclamation of the Kingdom of God was based upon God as our Father in heaven, and assumes that His Ways are the perfect good which He has ordained for mankind in which to walk 'in holiness and righteousness all their days,' and that by so walking they attain unto heaven. Doing the will of God on the earth

as it is done in heaven Jesus accounted the supreme felicity,—the golden goal of a sinless, righteous activity, with a resultant boundless blessedness. His standard saying, uttered with all emphasis was, 'Seek ye first the Kingdom and its righteousness, or right way of doing things,' for so the term means. That is, Do all that you do in God's Ways. Thus will you do God's will, and thus will you work out your true destiny according to the purpose of God in you and for you.

"Moreover, Jesus taught in a measure what that system of Ways was, namely, the system of Moses perfected, when He said, 'Think not that I came to subvert the Law or the Prophets; I came not to subvert, but to perfect.' The Kingdom was to be the Mosaic Code perfected.

"Now by contrast with Jesus, just as Gautama was a blank concerning God, and had no sense of a Heavenly Father, so he was equally a blank concerning all that Jesus meant by the Kingdom. He did not seem to recognize any order of society at all; but only taught certain sorts of actions which might be used in any kind of society that happened to be, the sole object of which actions was, not to better human life on the earth, but only to promote getting rid of human existence. Hence over against all that Jesus did to better society, and lift up the human race through a better social order, in Gautama there is to be found nothing. He did not know the race as a race, but only the human individuals as such,—already begun; and all that Gautama taught or did was to bring these individuals to extinction.

"2. Another contrast is equally distinct and expressive. On the one hand the teachings of Jesus and His whole spirit and drive are embedded in the parable of the Good Samaritan, in which Christianity appears as service in sacrifice to those who have need, according to their need. So Buddhism would be expressed in its very nature, by a man standing in the way, clothed in rags holding a wooden bowl in which to receive such contributions of food as the people are minded to bestow; it being required of a devotee Buddhist that he do not labor, that he have no possessions, and that he subsist on charity. So the true Buddhist, who is dedicated to living out the real Buddhist life, is a complete parasite, living on the labors of the common people, who do not 'feel any desire or have any hope of emancipation' from the supreme misery of existence, and giving them no return for the living which he receives.

"3. Yet another contrast shows still further the fullness of Christianity and the inferiority of Buddhism, namely, that between the blessings in the opening of the Sermon on the Mount, and the ten 'precepts of aversion' of Gautama. We are so familiar with the blessings that they do not need to be quoted; but the ten 'precepts' are as follows:

"'Not to kill; not to steal; not to commit adultery; not to lie; not to be drunken; not to eat after midday; not to dance, or sing, or be an actor; not to wear ornaments, or use perfumes; not to sleep on a luxurious couch; not to take gold or silver.'

"A part of these are identical with a part of the Ten Commandments; and how inferior they all are to the blessings of the Sermon on the Mount let every soul judge for itself.

"There are elements of good in Buddhism which attain to such effects as to occasion what seems to me the extravagant remark, that it 'almost rivaled Christianity.' While not conceding this, certain excellencies of practical Buddhism are freely acknowledged. It did cultivate charity, purity, gentleness, patience, meekness, truthfulness, resignation; and it blessed the peacemaker, as Jesus did. But even in the best it did there was this fundamental difference from Christianity in motive. In Christianity self is to be sacrificed, benevolence is to be exercised, and service is to be rendered, for the good which can be effected for others; while in Buddhism the good is to be done for the results that will come to the doer in helping him to escape from the miseries of existence into extinction, where he cannot do anything for anybody, because he is not anything at all. Buddhism is selfishness selfishly working to escape all possibility of burden bearing; while Christianity is good will to others ever working to help them to become better and better, each soul finding its own betterment in that of the rest, and 'the end Eternal Life.' The two systems are, therefore, different in kind, yet right opposite in their central life.

"4. The end in which the two systems culminate offers another contrast, in which the one is as far from the other as the East is from the West. The end of Buddhism, the one goal toward which all good Buddhists press on for the mark of the prize of the high calling of Buddha in Nirvana is extinction, is being blown out like a candle, is ceasing to be at all; while all Christians, with Paul, 'press on toward the mark for the prize of the high calling of God in Christ Jesus,' to be heirs of God, and fellow-heirs with Christ,'

'to an inheritance incorruptible, and undefiled, and unfading, reserved in heaven for you, who are kept by the power of God through faith until salvation, ready to be revealed in the last time.' And this end is still further declared by Paul where he says, 'Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ.' This is the end that is offered us in Christianity, as over against the extinction of Buddhism. Who can say less than we have said before, infinity to zero?

"5. The last comparison I will make is between the results of the two systems. The test which Jesus gave, 'By their fruits ye shall know them well,' is a true law of nature; and these two systems may justly be set before the face of the world for judgment under this law.

"Brought to this test Buddhism is a blank just as elsewhere; it is sterile as Sahara. Does anyone allege that it has saved individuals? I answer, One in ten thousand is all that it claims, and all for which it aimed. And what a salvation,—Nirvana, extinction. The subject is not worth contending about. However, saving individuals is not the great matter. Lifting up the whole level of society is the great matter; and this Buddhism never attempted, and never effected even indirectly. Barring the recent results of Christianity, no part of the world where Buddhism prevails is better off to-day than it was when Gautama breathed his last in India, more than twenty-four hundred years ago. Not one line has his teaching lifted up any community.

"For example, not an agricultural implement to make the toil of the peasant easier has appeared; but they plow with the same old crooked stick. Also, not an instrument for spinning or weaving has appeared, that would give the toilers more product for their toil; but the same old clumsy wooden loom, and the same swinging spindle which Penelope and her maidens used in the times of Homer, long before Gautama lived, are all that are used yet where he lived, unless something has come in from Christianity. And yet again, no knowledge of the ways of health to diminish disease, or of science to increase man's intelligence, and give him a mastery over nature for human uses, has come where Buddhism prevails. Yes, more than the star-gazers of Chaldea knew four thousand years ago, the Buddhist does not know. Not in any department of human life has Buddha brought in any improvement to mankind.

"And how could he? The very life of his teaching is the view that 'sentient existence is hopelessly miserable.' 'Misery is not a mere taint in existence, the removal of which would make it happy. Misery is its very essence.' And from misery there is no escape only in Nirvana, which is extinction, annihilation,—the being blown out like a candle, for so the word means. How could any being who considered misery the very essence of existence, and extinction the only end to be desired, become the source out of which should arise hope, uplift, aspiration, improvement, a striving for better and better as the years and the ages go? The mere statement of the question makes imperative the negative answer. Other fruit than apples of Sodom could not grow on the tree of which Gautama was the trunk.

"Now with this result we compare Christianity. Over against the misery and extinction of Buddhism I set the words of Jesus, a key-note of His whole career, 'I am come that they might have life, and that they might have it abundantly.' Life, life, abundant life, more and more, more and more, that is the very essence of Christianity, as over against the misery and extinction of Buddhism. The history of Christianity is the history of the development of this abundant life. If the effect of this life were to be given in one word, that word might be aspiration. The impulse of that life working in the human soul is ever to rise, ever to improve, ever to know more, ever to be more, ever to do more, ever to have better quality; and better quality means purity, and purity promotes character.

"Let us note certain typical improvements in human life which Christianity has produced. It has taught purity of heart, and greatly promoted purity between man and woman. The Christian maiden is a new type of human life; and the ideal of the Christian family is the highest there is to think of.

"Christianity has developed the educational system of the western world, out of which has sprung western science and western civilization.

"Christianity has developed the modern industrial system, by which the general condition of the community is so vastly improved that we who live in the midst of it can hardly realize the truth of the case. If you would see the contrast compare the cities of the United States with those of China, India, and Africa.

“ Finally, from Jesus Christ, and from Him alone has developed the actual freedom of the free institutions which are the very framework of society for this nation, by reason of which it is the hope of the world for the whole human race. The Spirit of Jesus is the life of this nation, for public spirit is only the secular side of the Spirit of Jesus; and public spirit is becoming more and more intensely sensitive to make the public weal, that is, the welfare of the whole people, the object of the communal life. No longer can the community be content with the welfare of the greatest number. It is keenly feeling that the injury of anyone is the concern of all; so that if anywhere one is injured by aught that can be remedied, the remedy must be sought, and found, and applied to the full. The one word for this nation is, ‘Opportunity,’ more and more, better and better. More food, more clothing and better, more housing and better; more schooling and more intelligence, higher morals; a constant increase in everything which promotes the improvement of the whole community, and every individual in it; and wherever a defect is found there is no rest until it is remedied.

“ Hope, expectation, aspiration, anticipation, pressing onward, striving upward, ever improvement, ever betterment, ever a higher standard in some phase of life, in every decade an uplift which can be measured;—these are what characterize America, and they all come from Jesus Christ, they all arise from that power which He declared when He said, what I have already quoted so often, but now repeat, ‘I am come that they might have life, and might have it abundantly;’ and that life is the very Eternal Life whereby the Living God is forever alive. And this is the development whereby we are becoming more and more the sons of God.

“ Finally, it all comes from Jesus Christ; in it all He is working out His work as the Saviour of the world. Thus is made plain the overwhelming and everlasting superiority of Christianity over Buddhism; and the only hope there is for mankind for the future is in the development of this Life more and more abundantly, until it shall have filled the whole earth and submerged all the nations.

As Joshua Davidson finished his discourse, the visitor arose, and with a gesture signified his wish to speak; which being granted, he began:

“ Most gracious and excellent teacher, before this gathering dis-

solves I beg leave to bear my testimony concerning the instructions you have given us. I came from the Orient seeking the Golden Path of Life; and I have found it here. I longed to learn the True Wisdom; and you have made it plain before us all. I hungered and thirsted after righteousness to know what it really is; and I have been filled. I longed to learn how to solve the problem of human destiny; and you have shed noonday sunlight on every step in it. So the desires of my heart have been satisfied.

"Moreover, to-night you have drawn out in contrast the teachings of Gautama, and the teachings of Jesus; and have truly shown the one springing from despair, and ending in nothingness; and the other springing from hope, aspiration and Eternal Life, and ending in triumph and endless felicity; and what you have showed cannot be gainsaid.

"Hence with all by heart I accept your teachings as the true Message of the Gospel of the Kingdom of God, which He gave through his Son Jesus Christ; and I renounce my past, as on the way to Damascus Paul renounced his past, and I make his words my words, 'Lord, what wilt thou have me to do?' From henceforth, like him, to bear that true Message far hence to those who know it not, will be my gladly chosen work; and to this end I desire to be received into the fellowship of the disciples of Jesus here, and to study with you still further, until I arrive at a full knowledge of the Gospel of the Kingdom."

And to him Joshua Davidson replied:

"Noble Friend: Gladly do I receive, and heartily do I welcome you into the company of those who are studying with me the words and works, the career and character of Jesus Christ; and the aim and scope and final effects 'of all that Jesus *began* both to do and to teach,' during His first coming, and is accomplishing from thence until He shall complete all in the fullness of His final second coming. And I believe that this great company will equally welcome you into their fellowship and watch-care." Then turning to the great audience Joshua Davidson said:

"You have heard the witness of our visitor to his faith in Christ, and devotion to His service, and His desire to be welcomed into the visible fellowship of the disciples of Jesus. If you here gathered do grant his request and so welcome him, please raise your hands." As if with one impulse all the hands went up. Whereupon Joshua Davidson, turning to the visitor, said:

"Thus do we receive and welcome you into the Holy Church of the people of God in all the earth."

Then the clear voice sounded, and all the people joined in singing, "Praise God from whom all blessings flow;" At the end of the singing Joshua Davidson said again:

"To-morrow morning at nine o'clock, in accordance with the ancient customs of the Holy Catholic Church in every place from the beginning, our visitor will be received by baptism into the Company of God's People; and the partaking of the Holy Communion by all those People here gathered will follow."

THE COMMUNION SERVICE.

Saturday morning came, and at nine o'clock all the arrangements for the expected events having been already completed, the whole multitude were gathered into the seats and were silent. Then Joshua Davidson arose, and as all heads were bowed in a hush that could be felt, he led in deep and solemn prayer. After prayer he said:

"Our visitor from the Orient is to be received into the visible fellowship of the followers of Jesus Christ; and as Philip baptized the Ethiopian, so are we to baptize him. Whereupon, at a motion, the visitor approached and stood near. Then Joshua Davidson, dipping his hand into the water in a basin beside him, and applying it to the head of the other, said, 'I baptize thee into the name of the Father and of the Son and of the Holy Spirit, one God, Amen.'"

Then followed the Communion. On one hand, by a table, stood a score or more of sober, reverent men, evidently well fitted to minister on the occasion; and plates were on the table filled with broken pieces of bread. After the prayer of blessing, Joshua Davidson took one of the plates and said, "As the disciples by Galilee distributed the broken fragments of the bread; so, ministering in the name of the Master, do we distribute this bread to you, saying with Him, at the last supper, 'Take, eat; this is My body which is given for you. This do in remembrance of me.'"

Now as the ministrants went forth it was noticed that the sittings were all marked off, so that everyone went directly to an appointed place without delay. When they returned Joshua Davidson administered to them. Then after a pause he took the cup, and having given thanks he continued, "We repeat the words of the

Master, 'This cup is the new Covenant in my blood, which is shed for you, and for many, unto remission of sins. This do, as oft as ye drink it, in remembrance of me. Drink ye all of it.' And with this we also repeat the saying of Paul, "for as often as ye eat this bread, and drink this cup, ye show forth the Lord's death till He come.'"

At the end of the exercise they sang, "Blest be the tie that binds." So the great gathering was dissolved, and all the people went to their homes. From that day the visitor was accounted one of the closest of Joshua Davidson's associate students, who were learning with all their hearts the whole body of his teachings.

XIII.

LAST ADDRESSES. BITTER HATRED. MARTYRDOM.

Joshua Davidson at Metropolis. Meetings for Women Only. "Seeking to Save." "They Laughed Him to Scorn." The Great Railroad Strike. The Condemnation of Joshua Davidson. The Martyrdom.

Now as Joshua Davidson was going about heralding the full Gospel of the Kingdom of God, when opportunity offered, he taught with increasing directness and power concerning God's Ways in the holy, Paradisic Family. As the burden of his teaching he declared that first of all the woman must be made a free woman in Christ Jesus, wholly free from that curse of the Fall, the rulership of the man. He further taught that it was an integral part of the work of Christ to make her thus free, thereby restoring true marriage and the holy family, as they were at the beginning; and that this making free was vital to the interests of the human race to such an extent that there could be no further uplift and advancement of that race until it was accomplished. He yet further declared that the whole Woman's Rights movement was but the secular side of this divine unfoldment, springing right out of Christ, to effect that making free.

He also taught that we are a race of spiritual beings, that this is our supreme, natural characteristic, that we are called of our Heavenly Father to live spiritual lives, and this none the less because we live in animal bodies, yea, and to live so most of all in

the parental part of life; for true marriage is based upon the spiritual side of our nature. Hence the whole attitude of mind of both men and women concerning their relationship must be changed from the present carnal into the spiritual attitude, which befits them as spiritual beings, that so a new family, even the true, Christian family, shall appear, the life of which shall be according to God's Ways, in which the hearts of the parents shall be set upon their children in a manner not dreamed of by us before, so that they shall "seek a Godly seed," as saith the Prophet Malachi. And thus would Jesus begin to restore the New Jerusalem estate, which is even now descending out of heaven from God.

But along with this he also called upon all those who had gone wrong, even if it be to the uttermost, to turn to Christ, repent, and be forgiven, restored, and made new creatures in Him, cleansed from every sin through His blood, as the promise is; so that even they who have sinned the worst shall be "washed white in the blood of the Lamb." He earnestly dwelt upon the fact that, as spiritual beings, we are called to live spiritual lives, especially in all that pertains to the race; and he urgently exhorted all his hearers, the more they felt themselves "lost," the more in that regard to heed the call of Jesus, turn away from the ways of the world, and live as becometh the children of God in the Kingdom of God, here on the earth. Jesus came to "restore all things," yes, to restore the long-lost Paradise, and above all in the family nature and relation, through making men "partakers of the divine nature," and so living in God's Ways in the family, here and now.

MEETINGS FOR WOMEN ONLY.

In the spring after the World's Fair at Philadelphia he went again to Metropolis, and began anew heralding the Gospel of the Kingdom there in Megonion Hall. During this mission he spoke at various times in the afternoon "to women only," discoursing earnestly and fully concerning the Christian Family, his mother sitting on the platform, as was always her wont on such occasions, to protect both the audience and himself.* In one address he presented the mother of Samuel as the true type of a mother; and he also described with great dramatic effect the scene in the house

* It was the custom of the writer to have his wife occupy the platform with him when speaking on the family relations.

of Simon the Pharisee, where a woman of the town bathed the feet of Jesus with her tears, and wiped them with the hairs of her head; and kept kissing His feet. As he finished the portrayal with a great outcry he exclaimed, "Who is there here that would kiss His feet?" In a silence breathless, except for uncontrollable sobs, the multitude listened to his words; and so they separated, and went away to their homes.

Early the next morning there came a knock at the door, and when I opened it there stood a woman with a look on her face that once seen could never be forgotten. From the photograph on my heart, I describe her appearance.

She was tall, gaunt, with black hair and a retreating forehead, straight, dark, strong eyebrows, and large, wide-open brown-black eyes. She had high cheek bones, somewhat hollow cheeks, a long chin, a wide jaw, set mouth, dark complexion, and a frame just bone and muscle. But above all were her eyes, which shone luminous and glittering, keen and searching, eyes to slay and to bewitch. And as I paused for her errand she said, with a firm voice, "Can I see Mr. Davidson?" So I showed her in and he came forward and greeted her, and they were seated. Then she said, speaking with manifestly strained determination of voice, "I heard you yesterday;" whereupon she stopped abruptly, the muscles of her chin began to quiver, and her eyes filled with tears. Evidently she was exerting herself all she could to recover self-control. Seeming to have done so she spoke again, saying, "I could kiss His feet." Instantly all the fountains of her being broke up, she lost control of herself completely, and her whole frame shook and quivered, until at length she sobbed out, "O I'm a lost woman; is there any hope for me?"

Waiting till the gusts of her emotion had subsided somewhat Joshua Davidson, in gentle, strong tones replied, "Speak freely, woman, and unburden all your heart. 'Confess and forsake,' these are the words of God to every soul that goes astray; and if you heed them full salvation shall be your portion."

After a little through her sobs she said, "I have sinned every sin there is, even to murder. How can there be any forgiveness for me?"

"'Though your sins be as scarlet they shall be made white as snow.' 'He that cometh unto Me I will in nowise cast out.' And most of all take to heart those infinitely precious words, 'The

Son of Man is come to seek and to save that which was lost.' These are the words of Jesus for you right here and now."

"No, not for me. I'm worse than lost. I have enticed, I have led girls astray. I am too wicked."

"'Whosoever will' He saveth 'to the uttermost;' ever 'to the uttermost;' and He will save you right here and now, if you will only repent."

"No, He can't save me. I'm too wicked. O the depths of hell are in me! He can't save me. I'm too wicked. But O if I could only see Him, and kiss His feet! O if I could only kiss His feet!"

"You can here and now if you will."

"Me? How can I?"

"Turn square away from all your past right now. Abandon it all this moment at whatever cost. Start right from this spot, and you can be wholly saved. Jesus is literally seeking to save you. Abhor the garments spotted with the flesh."

Instantly she cried, "I do abhor them, I loathe them, I hate them; they burn like fire."

"Then cast them off at once. Dedicate yourself to Jesus right here. End the past, and begin anew; begin right in your heart with Jesus. That is the true beginning."

"How can I? O if I could only be annihilated, become extinct as if I had never been!"

"Say rather 'I will arise and go to my Father, and say, Father, I have sinned.' Jesus said it; He said it for you."

She seemed musing to herself, and lost to all without as in a dream as she said, "Jesus said it for me. I will arise and go unto my Father, and say I have sinned. O I have sinned! Will He forgive even me?"

"He will forgive even you; and if you will say it now from the heart, arise, and stand with me." And as Joshua Davidson arose she rose with him; and he said,

"Do you give up all the past?"

"I do."

"Say it again."

"I do give up all the past."

"Do you face now to seek the Heavenly Father?"

"I do."

"And receive Jesus for your Saviour?"

"Yes, gladly, with my whole heart."

"Then let us kneel in prayer." And so they knelt. And Joshua Davidson prayed:

"O thou merciful Father in heaven, receive this repentant, wayward child, as the father received the returning prodigal. Speak in her heart the precious words of Jesus, 'Woman, thy sins are forgiven thee.' Pour forth of thy Holy Spirit in her inmost soul, that she may know she is accepted and saved. Cleanse her in the blood, the blood of Calvary, even now. O save her wholly, wholly, and make her thy chosen vessel to save others; we ask it for Jesus' sake. Amen."

And she, pleading as for her life, responded, "O Jesus, pity me; pity me; and help me to give myself wholly to Thee;—wholly to Thee."

Rising from prayer, Joshua Davidson took her by the hand, looking intently into her face, and saying, "I welcome you into the company of those whom Jesus saves, wholly saves, saves now, saves from every sin. From this hour and place the life of Christ begins inwardly in you; while the life for Christ begins outwardly from you. 'In His Name' do you live from henceforth."

As he was speaking these words, a radiance spread over all her face, as if a morning sun were rising in her heart; her countenance beamed with peace and joy, for heaven had come where hell had been. When he ceased she answered, "Yes, gladly, joyfully will I do anything for Him; for He saves me now, He sweetens my heart, He makes heaven in my soul. But what am I to do?"

And Joshua Davidson answered, "This do. Go directly to your house, gather its inmates and tell them what you have determined,—that all the life you have lived is ended now, and that you will close your house at the earliest moment. Then plead with them in Jesus' name to abandon their past, return to the Heavenly Father, and become true women, God's consecrated children. To-morrow afternoon at 2:30 o'clock we will have a meeting in Megonion Hall, 'for women only.' The arranging for that I will attend to, making all needful announcements. The meeting will be to help, to rescue, to save all who will come and hear. At that meeting do you come up on the platform, and when the time comes do you bear testimony to what God has done for you, just as the woman did whom Christ healed on the street. Urge your household to attend with you; and then devote the rest of the time before the meeting in calling other households like yours to come also.

"Remember that the word to you and to them, every one, is the very word of the angels to Lot, 'Escape for thy life, look not behind thee,' get away, escape into a place of safety. Preparations for the getting away I will make; you help get the people to the meeting. This you can do,—the best for others and for yourself."

And she answered, "I will do what you ask as well as I can."

SEEKING TO SAVE.

Next day, at the appointed hour, the stream of the women came pouring in till the room could contain no more. On the platform with Joshua Davidson were his mother, the woman of the morning before, and a company of other women who had learned from him God's ways of the true spiritual life in the family, and had entered upon living that life with all their strength, having thus become a part of the new human race on the earth.

When Joshua Davidson arose and came to the front, his first words were, "The highest reach of human thought in the midst of a race of sinners is, Jesus the Merciful, seeking to save; and that is the thought which has called us together here." Then he showed that Jesus was the Saviour from every sin, from the darkest and the deadliest;—quoting the saying of the prophet, "Though your sins be as scarlet they shall be made whiter than snow." Again he showed that the salvation of Jesus was adequate for every sinner, so that He is "able to save to the uttermost all who come unto God through Him," that "whosoever will may come," and that whosoever cometh He will "in nowise cast out." And he yet further showed what kind of beings they who were saved would become, spiritual beings, heavenly beings, more than angel beings, Christly beings, "transformed into the image of God's dear Son." And then he portrayed the glories of Jesus our pattern, into whose image we are to be transformed, showed Him to be "the chiefest among ten thousand, and the one altogether lovely," showed that He is the perfect, ever the perfect, the beautiful, the holy ideal of man, in whom every woman, and all womanhood, and every man and all manhood, aye every individual and the whole human race can find their own ideal best. Then in a voice of sweet, far-reaching power he exclaimed, "O to become spiritual beings, pure beings, Christly beings,—this is the only real bliss, the only true end of life! And ye, O souls for whom Jesus died, He came to save you thus, aye

save you to the uttermost, yes to the uttermost, all of you even to the uttermost, if you only will come unto Him. And in His name I entreat you all, every one to come to the Merciful and be saved."

As he finished the saying and paused, there came out from the company on the platform behind him a voice of marvelous, flute-like penetration and power, which sang, "Seeking to save," while he joined in with a deep, strong, mellow base voice, which floated and enriched the other, till the song thrilled the vast audience into tears and sobs breaking forth on every hand. When the song was finished, Joshua Davidson pausing a little and standing motionless, while the multitude hushed down into quiet, began saying, "He saved to the uttermost when He was here on the earth, He saved the lost, the abandoned, the outcast." And then he related again with dramatic impersonation the story of the woman in the house of Simon the Pharisee. Coming to the close he repeated the words of Jesus, "Her sins which are many are forgiven her; for she loved much." And again, his words to her, "Thy sins are forgiven;" and again to her, "Thy faith hath saved thee, go in peace." And when Joshua Davidson had finished speaking these words he paused a little, and then in a voice of deep, tense, median stress he called aloud, "Is there anyone here who longs to hear Jesus say in her heart those same sweet words, 'Thy sins are forgiven thee, go in peace,' even as He said to that outcast woman who bathed His feet with her tears and kissed them again and again? 'In His Name' we declare those sweet words are for every such soul here and now. Then pausing a little he said, A woman here has a word of exhortation for you."

Hardly had he ceased speaking when that tall, dark, gaunt, blazing-eyed woman came with quick steps to the front, and said, "O women, some of you know me, many it may be. O women, my sisters, if you will suffer me to call you so; I was a lost woman, but I am saved now, wholly saved by the power of the Merciful; for I have kissed His feet, bleeding and torn by the cruel nails; O I have kissed His feet, and He saves me now, His power is complete; bless His holy name! And sisters, O women who have been my sisters in sin, come and be my sisters in salvation! Come and kneel with me at His merciful feet, and she sank on her knees there before them."

At once, with a wave of the hand, Joshua Davidson gathered all on the platform to stand close about her kneeling with her face in

her hands bowed in prayer; and then, turning to the vast audience, he said, "I call upon all to rise and stand with us or kneel with this woman, as you can, and so at the holy feet of the Merciful, the Crucified, to repent of your sins, and be saved, wholly saved, saved to the uttermost now."

As Joshua Davidson spoke these words, the great multitude, for the most part, as if moved by one common, mighty, surging impulse, arose or knelt, weeping and sobbing, and many crying aloud, "Jesus, have mercy on me." When all was silence, except the half suppressed sobs that could not be controlled, Joshua Davidson poured out his soul in prayer.

"O Father in heaven, breathe the life of thy forgiving love into all these hearts. Give them the power to repent deeply, fully, wholly; and turn away right now from all their sin to Jesus Christ thy Son. O Jesus, Saviour, Merciful, speak again, as thou didst speak of old, the sweet and precious words, 'Thy sins are forgiven thee; go in peace.' Heal and help and save; O heal and help and save with a full and free salvation every soul that is here before thee now. Amen."

Then after prayer he continued, "Now let everyone who can sing, and whose heart takes the words of the song home as its own, join in singing, 'Just as I am, without one plea.' " Then that same clear, far-penetrating, flute-like voice began, while Joshua Davidson joined in, and all about other voices joined in, until the souls of all seemed lifted up to heaven. Singing finished Joshua Davidson bade all be seated, and said, "From this hour you begin a new life, as new creatures in Christ Jesus. From this hour you live for Him who died for you on Calvary, live faithful lives as Christian women; and we are here to help you so to live as such as there is need."

"And first of all there must be in you a spirit to help yourselves, and help one another all you can.

"And first of all in doing, you must get away out from where you are immediately. You have a home, or kin, or friends. Hasten to them at once. As many as possible reach a place of safety by to-morrow night. Take all with you and go. Let the motto of everyone be the words of the angel, 'Escape for thy life.' Get into a place where life is clean and wholesome, and seek at once an honest livelihood. Form groups of those of you who know and regard one another, to help one another. Come here to-morrow morning at nine o'clock, all who have need, and you shall be helped;

for not one who would escape shall lack for help." Having said all this and much more, as the case required, he dismissed the meeting. But it was an hour before all who had come dispersed.

Next day a great many came to the hall, and the work of sending them to where they would go was continued, a large group of women coming to help in the case; and no woman in any associated charities were more assiduous, or skillful, or effective; so that in a few days thousands of women had gone from the city rejoicing in hope, filled with the purpose to live a new life.

But what was done directly was only a part. A movement that could be felt arose in the city; and many who did not attend and hear the addresses were moved to the same course as those who did hear; so that another great number turned into the right path.

But among the men of a certain sort, when they came to realize what had happened, great wrath arose in them, concealed but ugly; and the angry fire thus kindled, smouldered and grew both in volume and intensity, until it burst forth in the explosion of fury in which Joshua Davidson was killed.

Now after the work of sending away to places of wholesome living the great crowd of women referred to above, was finished, Joshua Davidson left Metropolis, and returned to his work of going up and down in the rural regions of New England, heralding the Good News of the Kingdom of God as he had been doing before, and so continued for a season; and afterwards the following incidents occurred.

"THEY LAUGHED HIM TO SCORN." *

IN the early summer the annual meeting of the State Association was held with one of the principal churches of Riverside, a city by the sea. Joshua Davidson's father was a delegate; and so they went both of them together.

The thrift of the city was in great, granite-walled, prison-looking buildings, called cotton factories; and its masters were a group of cotton-mill kings, strong, determined, self-willed, domineering, harsh, maintaining "discipline" (to use their own word), with an unsparing hand; while the bulk of the people were a vast multitude of the weak and poor, whom the masters ruled and worked.

The church in which the meetings of the Association were held altogether belonged to the master class, and the pastor of it was a

* This is history.—Ed.

man after their own heart. In the forenoon of the second day a paper was read entitled, "Cultivation of Conscience the Demand of the Times." Toward the close the essayist spoke of the "long prostration of business," "the pinched faces of the poor," "organized socialistic parties," danger from "socialism," "place of conscience in our holy religion too much forgotten;" and he asked, "are our hands clean?" "are there no signs of a relaxing of moral fiber?" "have we not been forgetting the stern words of the Master, Except your righteousness shall exceed the righteousness of the scribes and Pharisees?" with various other such like sayings. When he had concluded a few persons spoke briefly. Then Joshua Davidson arose; and after a few introductory words said:

"What we need is Christian conscience so illuminated by the Holy Spirit that it loves to take the teachings of Jesus in their plain and obvious meaning, and heartily practice them. We need a conscience which sees that the very ways of doing business which now prevail are wicked ways, and naturally work moral corruption; and that, instead of them, there ought to be put God's Ways of doing business, which are in their very method good, and work for good naturally. We need men with Christly hearts, who, in the spirit of Christ, will do business in the ways which Christ taught, and for the ends which He sought.

"For instance, Jesus disapproved of those in His day who, as 'sinners lent to sinners to receive as much again;' and taught instead, 'to do good and lend, hoping for nothing again.' But nowadays Christians lend to Christians to receive as much again, and something more; so much worse now are those who claim to be followers of Christ, than were the sinners whom Jesus condemned in His time."

At this last saying instantly the whole congregation, mimisters, deacons, Sunday School superintendents, and the like, all exploded into a wild outburst of laughter, as though to take the Master's words literally and seriously, was quite too absurd for anything but a roaring joke. Joshua Davidson's face flushed, and his eyes kindled into burning coals of fire at this rude, disgraceful, pagan interruption. He paused a moment, and looked steadily about upon the scene, as if to measure its real nature, and then was turning to sit down, when the pastor of the church, from the platform before the pulpit, his face flashing with scorn, and his lip curled with a sneer, exclaimed:

"I would like to borrow \$30,000 of you on those terms."

Instantly went back the answer:

"If I had it I would not lend it to you, who get your support from those who extort what they pay out of the toil and sweat of those over whom they lord it."

Instantly, at once, from all over the house came the cry, "Shame! shame! shame!"

Then Joshua Davidson advanced a step, gazed right into the eyes of them all slowly from left to right, his own great, full eyes blazing like two fireballs, as with the suppressed voice of a lion he said:

"No it is not shame to me to rebuke such wickedness; but it is shame to you, who have just laughed to scorn the plain words of the Master you profess to obey. It is shame to you, who make the Christianity you teach 'a living mockery of Christ' by your traditions, just as the Pharisees made the Law of Moses a mockery by their traditions, as Jesus explicitly declared. It is shame to you, who sit in the seat of the Master to teach what He taught, and have just exploded into a hilarious guffaw at one of the very commandments which He gave to His disciples as a law of life. And (turning to the one who had taunted him) most of all it is shame to you, who, sitting in one of the high places, as a teacher of the teachings of Jesus, have been false to His spirit, have despised His commandment, and have flouted one who was speaking His word 'in His Name.'"

As a great wind flattens down a field of grain, so did the kingly majesty of Joshua Davidson, the strenuous energy of his speaking, and the keen edge of his words, smite down that company into silence. Then he took his seat. After an awkward moment a white-haired and venerable man moved that they take a recess until two o'clock; and it was so declared. Then Joshua Davidson arose and went out, no one speaking to him; but those looking daggers at him, who looked at all.

Passing out and down the steps, he turned to the right and went toward the center of the city. But a little way on the city hall loomed up in view on the other side of the street,—a large stone edifice, standing apart.

THE GREAT RAILROAD STRIKE.

Hardly a month had passed after the foregoing events when the

great railroad strike at Pittsburg, Pa., occurred, with the fury and the burning, in which some fifteen millions of dollars worth of property went up in smoke in one day before the wrath of the people. At this time Joshua Davidson was in Metropolis; and when the event had developed, and its full magnitude appeared, he engaged Me-gonion Hall again, and invited the people to gather and consider with him what was taking place. So they came and filled it to overflowing; and at the appointed hour he spoke for substance as follows:

"A vast and terrible event has called us together. Forty men or more shot dead in two large cities. Millions of railroad and other property burned up, chiefly, at least, by those at work on the roads; while the people of a great city stand by and gaze on the scene, with strong approval, so glad were they to see the burning go on. The governments of five States powerless before the popular uprising, one of them the great State of Pennsylvania, and all stretching out their beseeching hands to Washington for the help of the general government by the regular army to restore order. Almost a panic in that government; and a false step averted only by the discretion of two cabinet officers. The most of the great trunk roads into the Middle West paralyzed, their freight business stopped, and their passenger travel largely so; while in some cases only the mails were allowed to go. Certain of the chief railroad magnates trying to use the State militia without authority from the State officials, but acting as if they were czars, the States were their czardoms, and the State forces belonged to them under their own private control. Finally, in the midst of the confusion and chaos, a mere brakeman, a dollar and a half a day man, at the demand of the help, takes the place of the general manager of a great trunk line; and, after saving millions of dollars worth of property, he, for three days and four nights, runs twenty-eight trains a day over a single track road, on schedule time which he carried in his head, some of the trains going fifty miles or more an hour; and he did it all without an accident, and turned in all the money received on the road or accounted for it to a cent. Such is an outline of the events which has brought about the situation that confronts the American people to-day, the like of which has never been seen in our land, not only, but has never been seen on the earth before. And the question which is thrust upon that people is, What will you do to end it so that it never will come again? In answer let

us begin here and remind ourselves that ours is the people's government,—‘of the people, by the people, for the people;’ and so it becomes the people to find out what the matter is, and then what the remedy is. To promote this I rehearse the facts in the case before you.

“The strike began on the Eastern and Western railroad, and was in nowise a premeditated and planned event; but the strikers were driven to their action by intolerable wrongs, for which there was no other practicable remedy. The place was Norton in West Virginia; and the primary facts were these. Last April the pay of the men was heavily cut, it is alleged one-half. But whether that percentage be correct or not, it is beyond question that a very large cut was made; and a promise was given, so the men understood, that that should be the last reduction. But on the first of last month, only three months after, another cut was ordered of ten per cent more. Now let us see just what that meant to the men.

“The pay of freight trainmen was a dollar and a half a day, and they had only four days’ work in a week. That is they had six dollars a week to live on and support a family. But besides this they were compelled to lay over a fifth day at Norton on expense, and yet lose the day. This was the situation when the ten per cent cut down came, reducing the meager, weekly wage from six dollars to five dollars and forty cents. The effect of the reduction an illustration will show.

“Catch a man’s hand in the hinge joint of a door and jam the door to and hold it, and the man will cry right out, he will scream, he will howl with the pain, and he can’t help it. Should anybody stand calmly by, and in placid tones tell him to be still, that his outcry would do not any good, that he must bear the pain patiently until the man who was holding the door saw fit to let it go and relieve him; and as he continued shouting and screaming, should some bystanders proceed to try and stop his noise by stuffing a handkerchief into his mouth, and to pinion him, so that he could not kick and thrash round, they would be just about as wise and reasonable as the most of the press and of the capitalist classes have been in their treatment of the strikers. This strike was the scream of the railroad employees against intolerable oppression, bitter wrong, and cruel suffering, inflicted by despots with hearts of stone. Now if anybody should ask, Who was the man who jammed the door to and held it? I answer, It was the railroad

kings; and that ten per cent cut was the jamming the door to into the quivering flesh of all his 'hands,' a treatment they could not endure. They had borne hunger themselves so that their children might have enough; but now when they saw this cut down, by which their children must go hungry too, they screamed right out before all the world, and that scream was the strike.

"From that beginning at Norton the strike flashed like sheet-lightning right through to the Missouri river, and back to tide-water. Elsewhere the squeeze was not quite so painful, perhaps; but everywhere the cut down had been started, or was feared. So everywhere the same class of men struck, acting from a common, spontaneous outburst of feeling, without plan or order. Those doing the work just stopped the work and held the roads idle till justice should be done them.

"Now this uprising of a great multitude of men in one day throughout half a dozen States, stopping the trains until their wrongs should be redressed, was not a 'riot,' nor were those engaged in it a 'mob;' and they who apply such terms befog the issue, and do only harm. They who stopped the trains, and tied up the roads were the men who earn their living by the sweat of their brow, the very kind of men whom the poets and orators are wont to exalt as 'the bone and sinew of the country,' those whom Mr. Lincoln loved to call 'the plain people,' the very substance out of which the nation is formed, who bear substantially the same relation to society now, as the men who stood on Lexington Green did to society a hundred years ago. These are the men who struck; and they were contending for bread for themselves and their wives and children against the rich and strong property owners and controllers for whom they worked, who with hearts of stone and hands of iron were lording it over their help, and cruelly crushing them down in the matter of their living.

"With the strike on and a thousand miles of railroad paralyzed, what did the managers do? They called out the militia, and began shooting down the people; not the strikers merely, but the innocent people; not intentionally, of course, but none the less really. This shooting was mostly at Pittsburg. The troops were brought there under false statements. They were told that their assistance was desired 'in getting out some cars;' and they did not know that 'they were expected to shoot down unoffending fellow citizens, and butcher women and children in the streets,' as one said. But

it was the killing by the firing of the troops on the people that came; and that killing of the people so stirred up all classes that every evil passion broke loose, and the strikers, the rabble, and the crowd became a furious mob that pillaged and burned and destroyed. I quote one unquestionably true, official statement, which by implication tells the case just as it was.

“‘There was no open violence, nor bloodshed, nor plundering, nor incendiarism, nor conflict with the civil authority, until the State troops appeared on the ground.’

“There is the whole story as to the cause for the fury and the flame. Whoever brought the military there, they were the cause; and it was the railroad managers who brought them, and caused them to fire on the people, and thus produced all the fearful scenes which followed. This responsibility of those managers for the destruction of life and property which occurred is a fact never to be forgotten or discounted.

“The strikers were not in insurrection against the State. They were not armed. They were not organized. They were not threatening the destruction of any property, or to do anything which made the presence of the military needful, or reasonable. They were contending for bread with the property owners for whom they worked; and they had stopped the use of the property until their contention was granted. But they were still American citizens, with all the rights of citizens, although on strike; and one of those rights was that the civil power, and that alone, should be used against them. And there was not the least need of any other power. Had half as much effort been made to organize the sheriff's posse, and use it to arrest the strikers, as there was made to get out the troops and use them, the whole case would have been settled without any killing or burning.

“That eagerness to use the military arm is the most frightful fact in the whole matter. It was the ferocious spirit of despotism with the roar of a lion watching to spring on its prey. It was at once foolish, cruel, unpatriotic, unchristian, and wicked. It was foolish, because it worked to accomplish by vast destruction, at enormous cost, what gentleness and sweet reasonableness would have effected far better at a little cost. It was cruel, because it first crowded people down into places where the suffering was intolerable, and when they resisted shot them to death. It was unpatriotic, because the use of the military against unarmed crowds is a direct attack

upon free government and the civil rights of the people. It was unchristian, because it was the spirit of fury working in ways of destruction, instead of the spirit of good will to men overcoming evil with good. It was wicked, because it put property above life in the care of the State, killing and wounding the unarmed innocent along with the unarmed guilty, in order that the property owners might have their way about their property.

"But it may be said that the civil arm was powerless against the strikers. My reply is the assertion is without evidence; for it was never tried. Had the sheriff appeared with a thousand special constables sworn in and organized, and attempted to arrest on lawful warrant all who were occupying the railroad property, and been driven back by violence, there might have been some ground for such a view. But nothing of the kind was attempted. Yet if the civil arm so strengthened had failed, it was not necessary to fire on unarmed men. It would still have been better to wait a little till the strikers thought better of it.

"Do you say, The railroads could not afford to wait? I reply, They did have to wait, and with all that misery too. How much better to have waited and escaped the misery. But far more, they could better afford to wait than the American people can afford to have such an attack made on their liberties, as the shooting down of the citizens of Pittsburg was. The calling out of the military at the beck of the railroad czars to enforce their tyrannous edicts against their pinched and oppressed employees has done more to put in peril the liberties of the people and the safety of the American Republic than any strikes, or so-called 'mobs' have done, or can do.

"But law and order must be maintained, it is said. Yes; but how? And when law and order mean the cruel tyranny of ten men over ten hundred; taking the bread out of their mouths and the mouths of their families (and it did mean just that), what then? The strikers stood for the liberties of the people against the money kings, just as the men on Lexington Green stood for those liberties against the political king, George III, a hundred years ago. Then the proverb, 'Resistance to tyrants is obedience to God,' was in high acclaim; and it is just as true and highly worthy to-day.

"There was a certain sort of disorder at Pittsburg. The men refused to allow the trains to be moved; and the managers, who had destroyed their power by their own injustice, cried earnestly to the government for help. What should the government do?

The government of a free people has no right to exist except as it protects the whole people, and secures for them justice,—‘life, liberty, and the pursuit of happiness.’ But now a few railroad kings besought the government to help them with the military to lord it over multitudes in injustice. It was a clear case in which there was no law to protect the many poor. Would the government protect them?

“This brings us to another question. Shall the people’s government shoot down men to enforce the will of a gigantic, tyrant corporation? That is what the State government did do. Had it aimed, instead, to protect the whole people, and especially the weak against the strong, it would have said, The claim of the strikers is just. Be righteous with them and there will be peace at once. The real meaning of what the State did do was this: It is right to shoot down men to strengthen the hands of tyrants in grinding the faces of the poor. The State said, We must have order, which is right. But the way it took to maintain that order meant what I have said, and was a great wrong. For we must not forget the fact of greatest importance, which I have brought to your notice, that until after the military was called out, and had fired on the people, the strikers were not threatening the State, nor the destruction of property, even, much less of life. To call out the military on them, therefore, was an act of violent despotism, contrary to the principles of our government, and subversive of the rights of a free people. Hence the course of the State government was a great wrong. And this is wherein the wrong lies, namely, in shooting down people to protect property; aye, and worse, to protect tyrants in using their property to crush down multitudes of the toiling poor into the degradation of a deeper poverty. By this act the State government declared that property is of more importance than persons, and the legal rights of the rich than the bread of life of the poor,—a doctrine which the American Republic in its very nature abhors.

“It used to be held that the protection of property was essential to the protection of the people; but in the event before us we see a condition of affairs in which property has become a great instrumentality for subverting the liberties and destroying the welfare of the people. The people are not a handful of rich folks. The people are every man, woman, and child in this country, one-third of whom work for wages at the mercy of the few; and the action of the government at Pittsburg is to the effect that the protection

of property by the killing of the people is the duty of the government, rather than the protection of the people in their use of the property to provide for themselves a living.

"Let us not miss the real main issue the events at Pittsburg have made, so far as the State government is concerned, nor see it in a fog. Had the government been really for the whole people, no troops would have been called out, no lives would have been lost, and in all probability no property would have been destroyed. The railroad authorities, finding themselves powerless to carry out their unjust purposes, would have yielded to the just demands of the strikers, and restored the cut-down; whereupon peace and order would have come at once. But now the question is suddenly thrust upon the American people, Shall the government continue to be, what it plainly is at present, a government for property above persons, for the few rich against the many poor, whose chief function is to be, not protection to all, but to hold the industrious poor firmly down into the lowest depths into which the money kings have trodden them? Thus do I set plainly before you the true issue at Pittsburg in the lurid light of all the fury and the burning.

"We now come to a change in the line of our discourse. To make plain the wrong, as I have been endeavoring to do, is much the lesser service. The great service is to show the remedy, and that so clearly that it cannot be mistaken.

"The remedy must be according to the need, and adequate to be effective. So in showing the need, and setting the remedy over against it, the whole case will be met.

"While casting no reflections on those who have developed the railroad as private property, yet the events before us compel the conclusion that the system in its nature is a deformity and wrong. The wrong lies in the very structure of the system, which is the conducting a department of the public life of society as a private property; as will be evident on a little consideration.

"An essential element in private property is that the owner may do what he will with his own, provided he does not use it against his neighbor. He may work his field as he will or not at all. He may run his factory, or close it at his will; or his store; or whatever he have. This is in the very grain of private ownership. Now let us apply this to the railroads. As private property, the owners of the roads have the indubitable right to close them up at will, that is, to make a lockout; while the help have the right to combine, and

strike, stopping all work at once. Now let us carefully think out just what this means. It means that all the train men, yard men, roadbed men, and the rest of the help, on all the great trunk lines between the Atlantic and the Rockies, for instance, may combine lawfully into one federated body, as they were doing when the strike flashed out prematurely, and all quit work on the same day, peacefully, without violence, completely stripping the roads of all those who actually make them go; and that they may say to all other workers, Do not go near our places; and they will refuse to take them. Just that was in preparation, and would have been carried through on the first of next October, but for this premature explosion, caused by that last, cruel cut-down.

"What would happen if this lawful strike should take place? Next day not a train would run anywhere. What would that mean to you here before me, and to the whole region round about? What to all New England? What to the Middle States, to the West and the Far West? Days would pass before any train could be run; weeks before many could be run; months before the system of trains could be run. One effect let a single fact indictate. Just before the late strike broke, the banks of New York City met and voted to stop discounts, if the strike continued three days longer. Had the strike continued, as it would have done if it had taken place as was being planned when it came prematurely, and had that vote been carried out, as it would have been, doubtless, there would have resulted the greatest and most destructive financial disaster this country has ever seen. Just try to realize the situation. Every passenger train stopped, every freight train stopped, every express train stopped, possibly mail trains running, all bank discounting stopped;—this the situation from the Atlantic to the Rockies. The commercial system of the whole country so far would have been crushed. Every great industry in the country would have come to a dead halt; and in centers like New York City before a month had passed famine would have begun. It would have been Black Friday every day everywhere throughout the land. Imagination is powerless to grasp the scope of the disaster. And yet only yesterday, as it were, we were right on the verge of what I have described.

"Take with me another view. Railroads are in reality great, national highways, far more so than wagon roads are. They are economic arteries for the flow of the life blood of the nation. They

are as vital a necessity to the national life as the national government is. They are public institutions in their nature, services, and effects. In the ignorance and crudeness of the times when they started, nobody imagining what was coming, they were made private corporations. But now all that is private is a deformity, to be gotten rid of as soon as possible. And that deformity by its size has become a monster, which we must put an end to. Society has farmed out its arterial system to a small group of despots, who squeeze all the life they can out of society, by 'laying on the traffic all it will bear.' This possession and exercise by them of practically irresponsible power has bred in them such a domineering spirit as to make them despots as overbearing as any ideal czar. As a result they behaved toward their employees in such a way that human nature could not and ought not to endure it any longer; and the men struck.

"Squeezing their patrons and grinding their help that their stockholders might fatten on ten per cent dividends right through these hard times, that is what railroad managers are for; and running the railroads is the means by which they effect that result. Thus is the condition set before us, showing that the need is a way of life right the opposite.

"Our need, then, is a remedy right opposite to the evil. And the first step in the remedy is to give to the people of the community their own. The railroads are great public highways, in nature and function. Make them such in law. Roadbed and track, make them the people's highway, just as much as the roads of the country and the streets of the city are. The instant this is done they will be carried on for the benefit of the people primarily, and all that will be done will tend to that end. Take the Erie Canal for one argument, and the Post Office system for another. They illustrate and illuminate the whole case. Make the railroad system a department of the nation, just as the army is, and the navy; and human nature will work for the people just as well as now it works for the stockholders.

"In doing this extinguish the rights of the stockholders in a lawful, orderly and equitable manner, giving them public bonds instead of their stock, at a fair valuation.

"Also organize the whole body of railroad men of every degree into a public-service civil army, with a systematic permanency of tenure of position, except for cause proved against them. Give

also promotion for excellencies and experience. Further, make the rate of pay a little higher than for corresponding work outside, so as always to have a pick of the men that are available. Establish the Eight-Hour Day as the rule, emergencies of course excepted.

"Discriminate clearly between the roadbed and the running of the trains. Private parties may run trains on the public highway railroad, just as they run boats on the Erie Canal. Whether this shall be or not, is a matter of detail to be determined by experience. If they are run it will be under government supervision, and under conditions which promote the public weal.

"The tariff rates both for passengers and for freight will be the same for all, under like or similar circumstances; and all cut and special rates will be ended. And those rates will be so levied as to pay the expenses of the roads; but they will be distributed on the same principles as obtain in the Post Office Department, where the great centers help out the scantily peopled places.

"We now note what this plan will effect. At one stroke it will take away the right to strike, and the disposition to strike, from all who work on the roads; so that while men live the roads will be run. At one stroke the wickedness of private rebates and special rates will be cut off, and all who use the roads will have the same chance. Moreover, every item of the dealings will be made public, so that secret falsities about rates, such as now are so frequent, will become impossible; or at least very difficult and exceptional, and always criminal. At one stroke all the managers of railroad affairs will be relieved of those greivous burdens which come from resisting pressure, or yielding to it under constraint, in the struggles with patrons; and from the dread of railroad wars; and can devote their whole time and strength to their legitimate work of making the roads run most effectively. Finally, at one stroke it will give to all business a solid, rock-bottom foundation to go upon, so far as transportation is concerned, one that will be permanent, reliable, and just.

"Against this plan there is but one obstacle, a perverse, human self-will. That obstacle human society will deal with in its own way, and remove.

"Thus have I accomplished the larger task. I have set before you the remedy for the disorder that is upon us, a remedy adequate, orderly, just, a bloom of freedom unfolding out of the life of the

Republic, beneficent to all and harmful to none, a remedy upon which the angels of heaven must smile, and which all good men will finally approve."

THE CONDEMNATION OF JOSHUA DAVIDSON.

A considerable portion of the audience which heard the foregoing address were large property owners; and many of them were deeply offended by it, especially those interested in railroads. However, they did not at the time break out into open demonstrations of disapproval, because it is the prevailing view that in a free country every man has a right to speak his mind freely, under lawful and orderly conditions, and in a fair and respectful manner, as Joshua Davidson certainly was doing. But next day men began to talk the case over; and the dissatisfaction was found to be so deep and strong that a large meeting of business men was called, from which the following document was given to the Metropolitan press.

A PUBLIC PERIL.

"Whereas Joshua Davidson, a man having no standing in the Church except that of a mere layman, and who apparently owns not a dollar's worth of property except his personal belongings, and who has never dealt in affairs in any form, does yet presume to put himself forward as a herald of the true Kingdom of God, and as such to teach for truths of Christ, doctrines contrary to those held by any of our churches.

"And whereas, in a recent address in this city he strongly sided with the lawless mob which pillaged and burned in Pittsburg, and strenuously condemned the great property owners there who strove to quell the mob, get possession of their property, and carry on the railroad affairs, as it was their right to do;—

"And whereas, he also denied the right of private ownership in railroads, declaring that they were public highways in right, which ought to be taken possession of as such by the government, no matter how much the owners and managers might be opposed, and all be worked under a vast system by the government after the fashion of the Erie Canal and the Post Office;—

"And whereas this scheme attacks the rights of property hitherto recognized as common and indubitable among English-speaking

people; and is cumbersome, unworkable, and can only be carried out at costs which will be largely prohibitive of traffic;—

“And whereas, he thus is drawing great numbers of honest folk into a course of action which violates all the laws of property, whether of God or man which have been recognized hitherto; and directly attacks all those ways of action under which God has seen fit, heretofore, to commit the management of affairs to the most capable; therefore,—

“Resolved, that we, as representative business men of Metropolis do hereby wholly condemn Joshua Davidson and his teachings, as subversive of the very foundations of society, as overturning all that the experience of mankind has hitherto established, as putting the wild imaginings of a distempered brain instead of the solid wisdom of sterling common sense; as accepting the fancies of an untrained dreamer instead of those methods of conduct which are approved by the sound judgment of the best masters of affairs.

“Resolved, that Joshua Davidson by his approval of the strike at Pittsburg, Pa., has virtually sustained all the violence and destruction done by the strikers, even though he does not say so explicitly; and thus he has made himself a Public Peril, which steadily becomes greater as his power and influence increase. This Peril has already grown to such a magnitude as to require heroic measures to meet it; and we hereby pledge ourselves to such measures; for to extinguish this Peril is a necessity for the preservation of society.

“Resolved, that as property owners we stand together to maintain the immemorial rights of property, and the system of laws and ways of conduct concerning it which have prevailed hitherto; and especially will we defend the right to private property in railroads, and resist by every lawful means the wild efforts of balloon-minded men to turn society topsy-turvy, and reconstruct it according to their vain and vaporous imaginings. Moreover, we condemn as a traitor to civilization, and an enemy of mankind, everyone who will advocate such measures, whatever his motive may be.

“Resolved, that we tender our entire sympathy to the railroad managers of the Middle West, in view of the frightful scenes into which they have been plunged; and we congratulate them on having become wholly successful in their efforts to regain and administer their property.”

So did the men of affairs deal with the man who walked by the

light of the candle of the Lord in his heart, and was ever faithful to the heavenly vision within.

THE MARTYRDOM OF JOSHUA DAVIDSON.

The opposition to Joshua Davidson had grown apace, and the hostility against him was inflamed. It was with him as Jesus said, "If they have persecuted me, they will also persecute you." The more he wrought for the public weal, the more he showed the right way of life, but especially the more he put forth his mighty energy to establish the righteousness of God's Ways for human conduct in the earth, and the people were moved by his power, the more he aroused against himself the wrath of those who were in places of power.

This arousal of wrath sprang partly from the instinctive antipathy to him of the strong and willful and masterful; but it came chiefly because, from the nature of the work which he sought and must seek to do for the uplift of humanity, in order to meet the needs of the times, he must go directly, vitally, powerfully across their path; and his every move must work to destroy the whole scheme of society in which they lived, and through which they controlled and managed affairs. So was it with Jesus in His day; and the mighty ones of His nation destroyed Him. So was it with Joshua Davidson in our times; and the mighty ones of our nation destroyed him.

The case was fully illustrated in the conflict concerning slavery. There were just two sides in that case. Everyone who was not for slavery was against it; and was justly called by the South a "black abolitionist." The issue was slavery to continue and become the national life, or slavery to die. Mr. Lincoln was a true prophet of God when he said, "This nation cannot remain half free and half slave." Hence no one could work "in His Name" "to break every yoke, and let the oppressed go free," without working to destroy the whole system of society under which the slaves were held. And no one could work to destroy that system without going straight against the whole body of those who lived and worked in and through it. "The South" instinctively sensed all this, and therefore was solid against all who were opposed to slavery, and called them all alike by the one harsh name I have quoted.

Just like was the case with Joshua Davidson. He was urging more and more both the new wine of the new spirit of life, and the

new wine-skins of the new system of societary action through which the new spirit would work, even the Christ Spirit in society, that high, Public Spirit, which subordinates the private interest to the public weal. But the more he urged the Kingdom, as the embodiment of the new forms of society, the more it became evident that the coming of in the new forms must cause the old forms which now prevail to disappear; which to those in power, having "much goods laid up for many years," seemed the wrecking of society, even as society was wrecked in the destruction of slavery.

But above all else wrath increased against him to the utmost because of his teaching the freedom of woman from the curse of the Fall. By reason of this teaching multitudes of wives were living in that freedom with firm determination, even though families were broken up thereby. Deep and wide and far the conviction began to pervade the community that subject wives were not fit to be the mothers of freemen in this free land; but deepest went the conviction in the hearts of thinking Christian women that the subject estate of the Fall was that nature of Sin from which Jesus came to make His followers free. Hence with all the grit they had, and all the grace they could acquire, Christian women in great numbers were more and more maintaining their Christian freedom. This course of theirs a portion of the men approved, some even openly; but with a large portion there was a state of soul which wrought growing misery.

But far greater was the wrath because of the effects of his teaching upon those who had become "lost." By thousands they were genuinely converted, and returned into the ways of the pure in heart; and the men who sought for them in vain were enraged accordingly.

However, Joshua Davidson in nowise relaxed his energy, or changed his tone, because of the growing hostility; but the more it grew the more his witness against the wickedness grew, and the more the twenty-third chapter of Matthew was the pattern of his discourse. And the more also did he bear witness against the manifold sins woven into the web of the business system of the world, and demand that they be abolished from the life of man. Every address he gave was like sprinkling red pepper on a cancer. At length came his address in behalf of the strikers at Pittsburg, which exasperated the greater part of the well-to-do and wealthy classes against him more than anything he had yet said concerning

property. From the hour of that discourse certain types of men determined that he should be silenced at every cost, lawful or lawless.

Following the pattern of Jesus in the chapter already mentioned, ere the month was ended Joshua Davidson announced a sermon on modern Bayblon, in Megonion Hall. At eight o'clock in the evening, when the appointed hour arrived, the hall was packed; but not for the most part with the kind of people who had been wont to attend upon his preaching. Indeed a large part of those who came had never heard him at all, and were not there to hear, but for mischief; and clear up to the platform they packed the seats. There was a strange throng outside also.

With a majestic presence which none could wholly resist, Joshua Davidson came forward, and pausing, stood like a massive, antique statue, while with firm visage he slowly surveyed from side to side the sea of faces before him. So many of those present had never seen him before, much more had never heard him before, that their curiosity was excited to the utmost; while the dignity of his bearing awakened something of that awe which people felt in the presence of Washington, and a silence which could be felt sank down over the whole vast audience. Then he began.

"My subject to-night is Modern Babylon; and as a most fitting text, I cite the words found in Revelation, the seventeenth chapter, and the last half of the fifth verse, as follows: 'Mystery, Babylon the great, the Mother of Harlots, and of the abominations of the earth.'

"Babylon was first the name of the vast and mighty city, which for many centuries sat throned in the midst of the Mesopotamian plain, the queen and extortioness of all the nations and peoples around, living on them as a lioness lives on flocks and herds. In the first Christian century the word became the mystical name of that other mighty city which sat throned on her seven hills, whence she conquered and ruled and extorted the western world, living in wanton luxury on the life of the peoples she had subdued. Finally, the name has come to mean The City as embodied worldliness, that is, embodied paganism, in its nature and being. In this use it is the carnal mind, the carnal heart, the carnal man grown up into a city. It is the city of this world, composed of the people of this world, working in the ways of this world, worshiping the god of this world, seeking the ends of this world, which are satiating the animal man with riches, with the lavish luxury of things; and

no other great city than such as this has ever yet appeared on the earth.

“Theologians have taught that man is totally depraved; and few will deny that there is something dreadfully wrong in human nature. Now the constitution of society is determined by the nature of the people composing it, and this most intensely so in the city; for the denser the population the more strongly do the chief traits of the people show themselves. This is nature. Hence, as the people who compose the city are depraved, so the institutions which form the framework of society in the city are deformed. The more there is evil in the persons, and the closer they live together in society, the more violently will that evil work itself out; and depravity in the heart is poison in the life, that works misery and death in the community. This central poison, so far as things are concerned, is ‘the love of the dollar,’ which is ‘greed of gain,’ and is called the mainspring of business; and these are the central life of the city in all times, ancient and modern alike. Hence ancient Babylon and modern Babylon are one in all essential characteristics; for all that Christianity has accomplished thus far is to moderate the fierceness of the wickedness of the city without effecting any change in its nature. Since, then, the ancient and the modern city are one in nature, that passage in the Bible describing the ancient Babylon from which the text is taken, will also describe the modern Babylon, which is every great city; and as such a description I now read it to you.

“‘And one of the seven angels came and spake to me, saying, Come hither; I will show thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and the dwellers in the earth were made drunken with the wine of her fornication. And he carried me away in the spirit into the wilderness; and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations, even the uncleanness of her fornication, and upon her forehead a name written,

“‘MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

“‘And I saw the woman drunken with the blood of the saints,

and with the blood of the martyrs of Jesus. And when I saw her I wondered with a great wonder. And the angel said unto me, Wherefore dost thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and the ten horns.'” I pass over a portion, and then the angel continues:—

“‘The waters which thou sawest, whereon the harlot sitteth, are peoples, and multitudes, and nations, and tongues. . . . And the woman whom thou sawest is the great city which reigneth over the kings of the earth.’”

“And now we pass to note the doom of this Babylon.

“‘And after these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. For of the wine of the wrath of her fornication all the nations have drunken. And the kings of the earth have committed fornication with her, and the merchants of the earth have grown rich through the power of her luxuries.

“‘And I heard another voice out of heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues; for her sins have reached even unto heaven, and God hath remembered her iniquities. Render to her even as she rendered, and double to her the double according to her works. In the cup which she mingled mingle to her double. . . . Therefore in one day shall her plagues come, death and mourning and famine; and she shall be utterly burned with fire. For strong is the Lord God who judged her.’

“Thus by the pen of one of God’s holy ones is the nature of Babylon declared; and in dark, vivid, indelible colors is the vileness of her wickedness portrayed. But what the ancient city was the modern city is. The Babylon of to-day is the Babylon of old over again. Only in our time Babylon is not one but multitudinous. By the score and hundred are the Babylons set all over the earth in every land and clime, save it be in the frozen north; and everyone of them all is identical in pattern with the original on the Euphrates, and her duplicate on the Tiber. And in every one of them alike we note these distinguishing features:

“I. Every one of them is that ‘great’ city. Ever she is ‘Babylon

the Great,' with myriads on myriads crowded together within her. Ever she is 'that mighty city' which controls the affairs of millions.

"II. But this is only the doorstep of her chief characteristic. 'Babylon the great' is 'the Mother of Harlots, and abominations of the earth.' The mother function, the highest power this earth knows, is exercised in the very nature of the city to breed harlots, just as swamps breed miasmas, fevers, and noisome insects. Instead of wholesome, honorable, happy children, growing up in households, Babylon, as her supreme trait, mothers the supremely unclean. The tenderloin district is the distinguishing feature of every city,—is the very mint-mark of her nature, the very trade-stamp of her being. Not temples, not libraries, not schools, not hospitals, no, nor even homes are the trade-mark of the city; but 'the house of the strange woman, whose steps take hold on death and whose paths lead to hell,' with all the foulness and infamy which they imply,—these are the hall-mark of every Babylon, that is of every great city on the earth. Yea, on her brazen brow is branded in immutable bronze the terrible words, 'Harlot, and Mother of Harlots.'

"But along with and over against this is another and co-equal crime. Except among the very poor, Babylon shrivels the family, makes the married willfully barren, or corrupts them to destroying their unborn offspring. She withers and wizens the wife and mother, and wantons the husband and father. She blights and perverts the soul of youth, so that multitudes of men and women will not marry; those largely contenting themselves with a harlot or kept woman, these for the most part living upright, celibate lives; but all alike, however little they realize it, contributing to corrupt and destroy society.

"Yes, harsh as the saying may be, yet it is literally true, every great city is rotting itself to death. Shut it in upon itself, with no fresh life entering, and it will die out, as Tyre and Carthage and eldest Babylon died out. The old proverb is true, 'Great cities are great sores;' yea, they are cancerous sores, and harlotry is the deadly virus power which is draining their life away. For a few years the unfortunate demimonde pursue their course that is so utterly against nature; and then they are cast out into the Potter's field, while others are drawn in to take their places. This also is a part of the deadly business by which the suppurating discharge is maintained. As the 'Mother of Harlots,' Babylon is the vile

procuress, who lives by enticing young girls into this trade which is the chief of the abominations of the earth. Constantly by her enchantments she is drawing them in as the very grist of her hell-mill; and constantly young men also, both of whom she equally devours; for so vile and perverse is she that only by such foul means can she live and flourish at all. These, then, are some of the crimes which are woven into the web of the very nature of Babylon, that great city. She is a harlot herself, and the mother of harlots; and she is the sterilizer of the family, and the devourer of children. Her life blood is the quintessence of all wickedness, vice, perversity, debauchery, and crime. Her works are the works of the flesh; she is the Queen of all queens.

"Such is Babylon, ancient and modern alike. So now we come to our own time; and now every great, commercial city is a Babylon. Yes, every one. Yes, even this city in which we are gathered, Metropolis, is a Babylon, is 'a hold of every foul spirit, and a cage of every unclean and hateful bird;' and the quartering on her coat of arms should be the tenderloin district; and the rose for her crest should be a rose cancer. This is what Metropolis is, a great harlot city, and a mother of harlots, yes, a cesspool of abominations."

While Joshua Davidson was saying these things sounds of angry disapproval began to arise, and as he continued wild cries of fierce resentment burst forth in a hoarse, prolonged, wolfish howl of "To hell with him," "To hell with him;" while others cried "Give him hell, damn him;" and others, "Go for him all; go for him now." At once those nearest to the platform started toward it, those by the ends running up the steps, the rest leaping up upon it; and then all rushing upon him, yelling "To hell with him" as they went.

Amid all this tumult, as the rabble with glaring, wild-beast eyes and clenched fists closed upon him, breathing out howlings and slaughter, Joshua Davidson stood immovable as a bronze statue, with blazing eyes gazing dauntless upon the wild scene. Yet not checked in the least the crowd came on him, and as they reached him, some struck him in the head with their fists, others in the body, while others slapped him in the face or on the ears; each, as the mood was, trying to put shame and ignominy upon him. But they were so thick together that their blows were not very effective. Then, in a moment, a new cry arose, "Hustle him out;" "Hustle him out! out! out! and hang him! damn him!" and those beside him, great, burly six-footers of mighty form and force, seized him

by the arms and dragged him, and those behind him punched and jammed him forward, shouting, "Clear the way there in front," and the mob opening back at once and closing in behind; while those who held him squeezed and struggled and crowded and hustled for the door. In a little time they went through. But the most of the audience went from the mob out through some other exit.

As the mob with Joshua Davidson burst out into the open air they moved along more freely, though the streets were full of people; and the hoarse, horrible, prolonged howl, "To hell with him." "Hang him." "String him up to a lamp-post," arose in an awful uproar on the still night air. Now as they shoved and jostled and crowded along, they jeered at him saying, "Wives shall rule over their husbands, eh? In hell they will." The rest is unreportable.

They had gone thus but a little way when a group of friends of Joshua Davidson, who had been paralyzed by the sudden outburst, for which they were wholly unprepared, and so did not know at first what to do, drew together on one side, and formed themselves into a wedge-shaped band with the largest for the edge of the wedge, and started to bolt through the crowd to where Joshua Davidson was, to try and rescue him. For a moment their movement, sudden, violent and energetic was not understood, and seemed on the point of success. But the moment the mob sensed what they were aiming at it turned upon them ten to one, smashing them apart, jammed them back, pounded them down with their fists; and bruised, bloody, and powerless for their purpose, it flung them down on the sidewalk, while it crowded forward all the more fiercely, yelling and swearing, and belching out its obscenities; and above all else lifting up that prolonged, hoarse howl, "To hell with him."

Finally they came to an open place, a park where great trees grew, and at once the cry arose, "Here is the place." "String him up." "Wives shall rule their husbands, shall they? We'll choke him so he'll never say that again." So the mob swept through into the open space until they came under a great, wide-branching tree, one branch of which, large and strong, stretched over, just fit for their purpose.

Here they stopped; and a shout went up, "Where's the rope?" At once a man stepped forward and holding a coil of new, stout, Manilla rope, gave it to those close about the victim. As he handed it over, he stood in the gaslight hard by, and it was plain to see that he was the husband of a woman with sad brown eyes and

hunted look, who some time before had told the story of her husband's ill-treatment of her; and whom Joshua Davidson had advised firmly to maintain herself as Jesus Christ's free-woman, and live according to the light and call of God in her heart. So had she lived ever since, being an avowed disciple of her teacher, and openly declaring the freedom of every woman "in His Name." For this her husband had practically turned her out of doors; and he was the man who provided the rope. And right beside him was the family physician who had advised her to submit.

Without delay some pinioned the arms of Joshua Davidson, while others threw the rope over the limb, formed quickly the noose, placed it about his neck, and drew it choking tight. While these things were being done there was intense silence and attention by the crowd; but the instant the noose was drawn tight a hoarse cry arose, "All ready. Haul away there. Run him up. To hell with him." So the husband first, and the doctor next, with the rope full of club men and slum men and saloon men strung along, sprang away and jerked their victim up into the air. Now so eager were they, and they went so fast, that they jammed his head up against the big limb overhead, which brought them right up short, while the body hung whirling and swinging in the air. Then suddenly his face blanched, his limbs relaxed, his body hung limp and motionless, and his breathing ceased; for his heart had burst open under the agony he had endured, and instantaneous death had ensued. Some of those nearest saw what had happened, and said, "He is gone. Let him down." As the body was lowered and sank upon the ground, the case was evident at once. To make sure, certain of the bystanders straightened out the body and limbs, and seeing plainly how it was, they said, "He is gone. He is surely dead." Then instantly everybody, as if stung by one common impulse, started straight away from the spot, walking rapidly, and even running; and in one minute not a man of the mob was in sight. And there prone, face up to the sky, lay all that was mortal of Joshua Davidson, Christian, murdered, dead.

Note.—It was Mr. Jones's intention to publish "Joshua Davidson" as written by "His Body Servant." The author's name was to be withheld in order that any personal prejudice might not hinder the sale of the book. During many conferences the editor tried to dissuade him from this position, and also to dissuade him from putting Joshua Davidson to such a violent death. To the latter appeal, Mr. Jones would not listen. The parable of "Like unto Christ" must be followed faithfully. Hence the editor has felt that this feature must go to press, and also some other matter, in order to furnish any adequate motive.—The Editor.

